

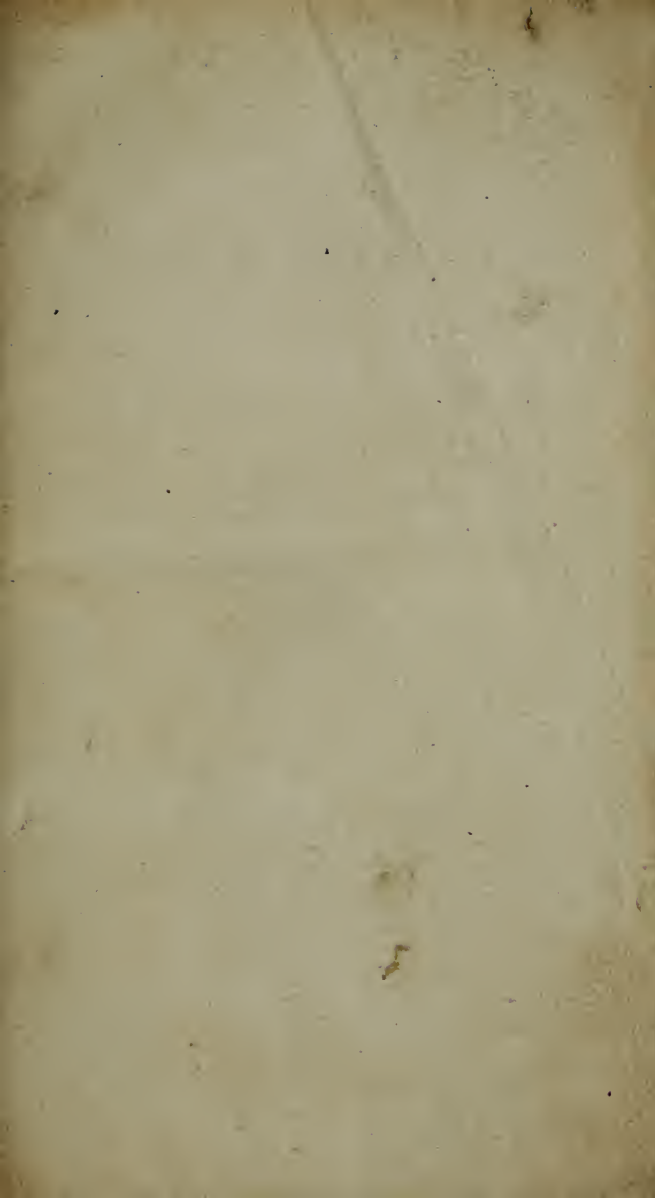
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BRITISH METHODISM





T H E
British Apollo :

Containing Two Thousand

A N S W E R S

T O C U R I O U S

Q U E S T I O N S

I N M O S T

A R T S and S C I E N C E S,
Serious, Comical, and Humorous,

Approved of

By many of the Most Learned and Inge-
nious of both *Universities*, and of the
Royal-Society.

Perform'd by a Society of Gentlemen.

V O L. II.

T H E T H I R D E D I T I O N.

L O N D O N :

Printed for THEODORE SANDERS, at
the Bell in *Little Britain*, and Sold by
ARTHUR BETTESWORTH, at the *Red*
Lyon in *Pater-noster Row*, M, DCC, XXVI.

T H E

British Apollo:

Containing Two Thousand

ANSWERS

to various

QUESTIONS

asked

ARTS and SCIENCE

General, Civil, and Military

History

and other curious and useful
information, together with
many other interesting
facts and anecdotes.

By JOHN HARRIS, Esq.

VOL. II.

THE SECOND PART

LONDON

Printed by J. HARRIS, at the
Sign of the Anchor, in Pall-mall;
and by J. HARRIS, at the
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T H E
BRITISH APOLLO.

V O L. II.

Q. **T**HOU little curmudgin,
I bear it in dudgin,
My questions you do not regard;
You I must expose,
And pull by the nose,
For your exceeding
Good manners and breeding,
Pray where were you bred, Mr. Bard?
Do you know who you slight,
Nothing less than a knight;
But after a kicking,
You'll be free'r of speaking,
Fit usage for such a sad fellow;
You're at a fine pass,
Thus to play the sauce,
I know by the phiz,
Well enough who it is,
Couch'd under the mask of Apollo.
Some bolts I will borrow,
Of Jove, to your sorrow,
And thunder your Oracles down;
And then you must go,
With a raree-show,
At the rate of a farthing a tune.

A. Right worshipful knight,
 Do you think we wou'd slight
 The title so fondly you boast ;
 But all we believe,
 From the language you give,
 And your threatnings which came,
 Without e'er a name,
 That you're only a knight of the post.
 And thus without kicking,
 We use our free-speaking,
 For the lion was never,
 'Till sick of a fever,
 'Afraid of the kicks of an ass :
 If you by the phiz,
 Can tell who it is,
 We know by the ears,
 Who 'gainst us appears,
 So that for the other may pass.
 If with raree-show.
 We're reduced to go,
 We're assured no custom to lack,
 For instead of *French* toys,
 To please little boys,
 We'll carry the knight on our back.

Q. Gentlemen, I find a very mean and contemptible character given of the Jews by the Egyptian writers, and those of other nations, men of as great authority as Josephus, or any other Jewish historian. Manethos, a priest of Egypt, calls them a crew of leprous and nasty people, and says they were expell'd the country by Amenophis then reigning, and driven into Syria, their captain being Moses an Egyptian priest. A like relation we have from Charemon, an author of good credit among the Greeks, who tells us that in the reign of Amenophis, two hundred and fifty thousand lepers were banished out of Egypt, under the conduct of Tisithen and Peteseth, (i. e. Moses and Aaron) and tho' other writers differ in the name of the king then reigning in Egypt, yet all agree in asserting the Israelites to be a nasty sort of people, overrun with scabs and infectious boils ; and that they were esteemed

esteemed the very scum and filth of the nation. Tacitus, a Roman writer of unquestionable authority, adds that Moses one of the exiled lepers, being a man of wit and reputation among them, having the advantage to be educated in the College of the royal priests at Memphis (which none of his nation could boast of besides himself) where magick and astrology were the only sciences then in vogue, he being perfectly vers'd in all the mysteries and secrets of Egyptian wisdom, it was no hard task for him to possess the rude and ignorant sons of Jacob with a profound veneration for his person; and when he saw the griefs and confusion of his brethren, he bid them be of good cheer, and neither trust the gods or men of Egypt, but only confide in him, and obey his council, for that he was sent from heaven to be their conductor out of this calamity; upon which the people, not knowing what course to take, surrender'd themselves wholly to his disposal, from which time he became their captain and law-giver, leading them thro' Arabia and other parts, where they committed great rapine and spoil, putting man, woman and child to the sword, burning their cities, and laying all things desolate: what could be said worse of a company of robbers or Banditi? The above is taken out from History, and some that were in company at the reading are at a stand what to think, whether these authors above quoted may be relied on? Desiring you would insert in your paper (with your conveniency) your opinions, and you will very much oblige, Gentlemen, your humble servants

M. R. L. Z.

A. We must sure be of very credulous tempers, if we can depend upon heathen authors in matters of such great antiquity, as the departure of the Israelites from Egypt. When we find them all so uncertain, so fabulous, so inconsistent with one another, so ridiculously absurd in accounts of a far later date, we must renounce our very reason, before we can assent to them in more ancient occurrences. When the Romans had no certain records of their own nation before the *regifugium*, we have a wonderful reason to believe a Tacitus, while discoursing of foreign af-

fairs, and those too so early in their *Æra*. But if you say, that the *Romans* were *juniors* to the *Greeks* in the common-wealth of learning, and the *Greeks* again to the *Egyptians*, and therefore the latter might be furnish'd with more authentick accounts of those early times in matters where themselves were immediately concern'd ; to this we first reply, that such an objection makes the several relations given us to depend upon the single authority of the original ; whence *Tacitus's* account can give no confirmation to the story, unless you suppose, that if it had not been founded upon good authority, he would not have assented to it. But this you cannot suppose, if you consider, how warping a thing is prejudice, how partial the *Romans* to themselves, how scorning to be insulted by a conquer'd nation, how unwilling to own captives a peculiar people, how obnoxious the *Jews* to those about them, how hated and despised by all their neighbours, how proud and insolent, ill-natured and obstinate in the midst of their subjection. And therefore that historian must be a man of unusual integrity, of uncommon sincerity, and a most zealous lover of the truth, who will not in such a case as this depend upon very slender accounts of things, removed to such a distance from the present times ; but to come to the fountain head, if you would know how excessively vain the *Egyptians* were, how unprovided with materials for ancient accounts, how defective in chronology (that eye of history) how precarious in their symbolical representations, how capable of imposing upon the world (and was it not their interest too, to give a turn to their disgrace, in which they had a better prospect of succeeding, than cou'd have the *Jews*, who were separated from all the world) if you would know, upon how sandy a foundation *Manethos's* relations are built ; upon what uncertainties, improbabilities, nay impossibilities they are unhappily superstructed, we refer you to that very learned book of bishop *Stillingfleet's* *Origines Sacrae*.

But

But we cannot forbear the mention of one particular, namely, that *Manethos* pretends to have drawn his dynasties, from the beginning of the Egyptian history to near the time of *Alexander* the great, out of the inscriptions of *Toyth*, who yet lived at the commencement of the very first dynasty, according to his own account.

The charge of cruelty, which from the Scripture account the *Jews* may seem liable to, is sufficiently cleared from hence, that they were instruments of divine vengeance.

Q. Is there a passage from the nose to the brain, by which the brain might be injured by too much taking of snuff?

A. That there are passages from the brain to the nostrils, is most certain, viz. the perforations of the *os cribrosum*, through which the nervous fibres descend; but they are so small that snuff powders cannot be intromitted, or ascend through them to the brain: Yet may the overmuch use of such powders so furr and clogg that bone, that the discharge of excrementitious humours may be hindred, and the brain consequently very much injured thereby.

Q. Your opinion is humbly desired concerning barnacles, whether or no they grow upon the boughs of trees, as commonly reported, and on ship-sides; and if so, how they come to grow there? Your humble servant.

A. It was an opinion among the vulgar, and also received amongst some of the learned, that these barnacles were bred from a small sort of shell-fish something resembling them, which are commonly seen in a part of *Lancashire* and *Scotland* to adhere to old pieces of ships, trunks and bodies of trees: But from the anatomy of these shell-fish and the real barnacle, it is evident, that the generation of the latter is no ways different from that of other birds.

Q. Whether a man's most like himself drest or undrest?

A. A man of God Almighty's making is most like himself when undrest; but a man of a taylor's, perriwig-maker's and semstres's making, when drest.

Q. An humble servant of your godship is desirous to know whether the running away with a very pretty Lady, and an heiress to a very great fortune (tho' with her own consent) deserves hanging. And which is the securest way to accomplish so ticklish an undertaking?

A. If your chambers in the temple be not for a more secure retirement after your diversion of fortune hunting, but that you are one of a true solid head, wonderful clear, we mean of all ideas, inventive, notional or contemplative, and thereby adapted to the pursuit of the law: If you can pore 12 hours without refreshment on Coke upon Littleton, and then rise up not a jot wiser than when you sat down: If you can thrash at your studies daily, 'till you get a handful of wheat out of a horse-load of chaff: If you are this accomplish'd mortal, then give over such pieces of knight errantry till you are turn'd of 40, or you will not get bread to your onions. But if you are the other person, a very and meer fortune hunter, then by no means find fault with the severity of the law, which gives you so fair an opportunity of expressing a proof of your passion: Butler tells you,

For he that hangs, or beats out brains,

The devil's in it, if he feigns.

When the Lady sees you go seriously on in a certain way to be hang'd for her sake, she will be ready to hang her self to get at you.

Now we will advise you how to manage this ticklish point: Contrive it so that she may steal you away, but in some manner as may not give the least umbrage of your being necessary to it, which would spoil all. Therefore get a lodging on the monument; let her in the dead of the night scale by a rope to the top, assault your fortress, and carry you off on her back in triumph; shou'd you meet the watch, the sound of your terrible name wou'd fright 'em. Thus the theft, never fear, will be charg'd on her, and you come off with flying colours.

*Q. I love, but my dear charmer scorns my flame,
And life's become a burthen by my shame;*

Read

*Read then my last resolves in these sad lines,
And speak your thoughts on what my love designs.*

To Coriolanus.

*Say, dear enchanting lovely creature say,
By what wish'd means, I may your fancy sway?
My heart I give you and my tend'rest care,
To you I offer life, and all that's dear;
Were I to you the same, you soon shou'd prove,
What vast delight I take in ans'ring of your love:
Center'd in me, you all delight shou'd find,
For I wou'd please your taste as well as charm your mind.
But since that happiness I must not gain,
Nor with my fervent love can yours obtain;
I will by some bold stroke reverse my fate,
For what is your aversion, I must hate.*

Your unfortunate Amaret.

*A. Beware mistaken maid, alas! beware,
Life is a jewel worth your choicest care,
Nor will its loss relieve a tortur'd mind,
For oh! there's greater torment yet behind;
If you are slighted, flight as much as he,
Love is a passion fond of liberty,
And they who would that deity enchain,
Must work with wond'rous toil, and labour long
in vain.*

*Q. Apollo's great sons,
I must tell you for once,
That your answer's not pat,
To the noise of my cat:
'Tis not purring but bawling;
When she's caterwauling,
The reason of which I desir'd;
Therefore pray let it come,
The next time you have room,
Or I'll say that your muse is quite tir'd?*

*A. You ask'd when she's pleas'd,
And her passion is eas'd,*

Which seems not by squawling,
 In loud caterwauling,
 When her furs fly about,
 And her eyes are scratch'd out,
 And when her coat hangs all in tatters ;
 These fight when they woo,
 As others oft do,
 When they've settl'd their conjugal matters.

*Q. Divine Apollo, tell me why,
 The men are so inclin'd to lye ?*

*A. Because the women won't believe,
 Except some monstrous proofs they give.*

Q. Apollo, pray

The reason say

Why poets do surmise

That love is blind,

When lovers find

The boy has all his eyes ?

And they're but two ;

I guess 'tis thus,

Aiming at us

Commanded by his mother,

Th' unlucky spright

To level right

Shuts one and opens t'other ;

Now what think you ?

Pray let me know

Your thoughts, for so

I'll act as you discover ;

If eyes he have,

I'll blind the knave ;

I will, as I'm a lover !

If none, no matter,

The small wh——'s son

When sight is gone

An archer still must be ;

And who knows but

Some random shot

May maul my cruel she ?

O ! then have at her !

A. Tho'

A. Tho' love is blind,
 As writ we find,
 And poets do surmise;
 Yet still you make
 A gross mistake,
 To think he wants his eyes,
 There *you* are blind.
 He aims aright,
 Guided by sight,
 And wounds in ev'ry season;
 But most men think
 Those opticks wink,
 Which should direct his *reason*,
 Now pray, Sir, mind.
 Else he would ne'er
 Provoke the fair,
 So ill to place their hearts,
 Nor throw away
 On vulgar clay,
 The choicest of his darts;
 You take us right.
 Yet this we know,
 By what *you* show,
 If love dim-lighted be;
 His *subjects* too,
 If all like you,
 Are full as blind as he;
 And so goodnight.

A moral reflection on the vanity of riches.

SEE'ST thou, fond youth, yon precipice from high,
 Whose *summit* makes a *Turban* of the sky,
 How *low'ring* darkly o'er the shadow'd plains,
 It strikes wild terror thro' the *gazing* swains?
 Its craggy sides can boast no fertil soil,
 No *promis'd* harvest tempts a rural toil;
 No grazing cattle find their pasture there;
 Nor fragrant flow'rs perfume the *ambient* air;
 No sweet *maandering* current glides along,
 Courting the meadows with its murmur'ing song;

No shady bow'rs adorn its barren sides,
 Nor fair enclosure its rough ground divides;
 No lofty spires a wandering glance invite,
 Nor artful gardens tempt the distant sight;
 All rough and wild, it rears its rocky head,
 And strikes the wond'ring eye with awful dread:
 From its high *top* impetuous torrents flow,
 Form'd by dissolving tracts of native snow;
 Sorrow sits brooding on its *furrow'd* face,
 And *desolation* triumphs o'er the place.
 See'st thou all this, fond mortal? think if so,
Such is the only bliss the Great can know,
Such are the barren pleasures they enjoy;
 For *this* alone whole ages they employ.
 They move our *pity*, tho' they tempt our *sight*,
 High above all the rest, but *wretched* by their *height*.

Q. Whether the happiness of heaven be progressive.

A. We ought not to indulge our curiosity in those particulars, of which God has not thought fit to make any discovery; since it is enough that those things which are reveal'd belong to us and our children. But an happiness progressive to all eternity must sure after infinite ages advance to so unimaginable a proportion as seems too great, too excessive for a finite, for a created being.

Q. Divine Apollo, the following verse puts me into a sort of suspense, as to what the infidelity of the Jews may be imputed. He hath blinded their eyes, and hardned their hearts, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them. 40th verse of the 12th chapter of St. John's Gospel.

A. Tho' none could come to the acknowledgment of the truth without the influence of God's Holy Spirit, agreeable to those words of our blessed Lord, *No man can come to me, unless the Father draw him*; yet the unbelieving Jews were of so perverse, so obstinate a temper, as to require thro' their own default a more than common portion of so divine an influence. But they, who abuse the common share of grace allotted them,

them, have no reason to expect a double portion; nay equitable sure that unexceptionable threatening, from him that has not (that makes no use of the blessing he enjoys) shall be taken away even that which he hath. God is therefore said to have blinded their eyes (according to the usual stile of Scripture) in that he was not pleas'd (and who can impeach his justice in the matter) to afford them such a plentiful effusion of his Spirit, as to make them see whether they would or no; but rather thought fit upon their inexcusable abuse of what he had already bestow'd upon them, to deprive them wholly of his assistance, to withdraw his grace, and leave them to their impotent, to their wretched selves. And as this gives a solution to several passages in Scripture, so especially to that noted one, where God is said to have harden'd Pharaoh's heart.

Q. What is the reason of bowing towards the altar, at coming in, or going out of the church?

A. As the altar is situated in the eastern part of the church, so we may suppose the custom to derive from the primitive practice of praying towards the east: of which practice several of the fathers give their several reasons; but *Athanasius* the most pertinently thus. We do not worship (says he) towards the east, as tho' we supposed God confin'd to those parts of the world; but because as he is in himself, so is he call'd in Scripture *the true light*, and therefore in turning our selves towards the created light, we do not worship that light, but the Creator of it; taking occasion from so extraordinary an element to adore that God who was pre-existent to all elements and ages of the world.

As our church in her canons takes notice of turning towards the altar at the repetition of the creed, so whether her children will do so or no, she leaves it to their own discretion.

Q. Pray let me have your opinion, whether it be charity to give the common beggars about the streets.

A. Since there are too many cheats among common beggars, we should direct our principal streams

of charity to those of whose necessities we have a reasonable assurance: but since there are some real objects among them, we should suffer our lesser rivulets to flow in that less considerable channel, but yet with the very utmost caution, that external appearances will possibly admit of.

Q. I hope you'll pardon these reflections on your answer in Numb. xxiv. where you say, when any play for more, &c. By your argument I am guilty of covetousness, when I'm uneasy at a bad return; and indeed I am then more concern'd than for a loss at play. I think venturing my money in any sort of traffick is much the same as at square play; and there may be a stricter comparison, when by engrossing a commodity I keep it at an extravagant price, 'tis somewhat like the high game at putt, you are at last bound to have this or none, and at my price too, or I shall get your customer; besides there is a certain pleasure in playing for somewhat extraordinary, which extreamly heightens the recreation. Indeed there are crimes often attending it, as quarrelling and swearing, but while I can keep my self from those two, and divert my self at seasonable times with those I know (or believe) are fair gamesters, I shall not fear to wager considerable sums, nor then to rob my family: and tho' I desire to win, not think my self convicted of covetousness more than at my business; but I shall submit to your superiour judgments in the answer I hope to receive. Sic subscribitur Count Hatched.

A. We think the adventurers in the way of traffick hold no analogy with the chances in play, either in respect to the circumstances, or to the ultimate end of both. The merchant gives a valuable consideration for what he expects a profit from; the gamester designs none: if you urge the risque he runs as a valuable consideration for the other's loss; we answer he designs no such consideration when he plays: the merchant's affairs oblige an industry in his attending thereon, which gives not vice an opportunity to gain an ascendant over him; whereas the gamester's is an idle course of life, which lays him open to vice; nor is it sufficient (as you say you do) that you keep free
from

from the vices of quarrels and swearing, since you ought also to avoid all temptations to these crimes. We cannot think it a real but fallacious pleasure, where the person converts a certainty into a chance; or prudence to bring into question, whether his own be his own, by putting it in hazard. Besides he always plays against odds in effect, since what he loses, is really so much; but what he wins, generally from the easiness of the purchase, is lightly dispers'd, whilst what is gain'd by industry sticks by a man. Thus the comparison will in no points hold between the merchant-adventurer and the gamester.

Q. Whether this terraqueous orb does continually move on its axis, and so the sun is fixt in its centre; or whether that is continually moving, and this orb fixt and immovable: if so, how does the sun compass it in so small a space as 24 hours; and why the moon in so long a space as 28 days? Your answer to this will oblige a subscriber.

A. That the earth moves round its own axis may be gather'd from the nature of wisdom, whose property it is to act by the most simple methods; and therefore we cannot rationally suppose, that when the succession of the night and day might be perform'd by so easy and natural a motion, infinite wisdom should rather choose a strangely rapid and unnatural one. But on supposition that the old Ptolemaick system were true, you yet compare the monthly course of the moon with the sun's diurnal progress; whereas you should have compar'd it with its annual one. For upon the forementioned principle the moon has a diurnal motion, correspondent to the diurnal motion of the sun, with no other difference than what naturally proceeds from the greater swiftness of its retrograde motion thro' the ecliptick. But why upon the same principle the moon should perform her revolution in a month, which the sun cannot perform in less time than a year, this might readily be accounted for from the vicinity of one, and the vastly greater distance of the other.

Q. I beg you will send your speedy advice to a harmless maid, tell her what way she shall take to rid her self of a troublesome lover, without being suspected by her friends of being pre-engaged; his suit is favour'd by her nearest relations: fear of offending those who claim a just obedience from her has oblig'd her hitherto to put so great a constraint upon her inclinations as to treat him with a seeming civility; but being each day wearied with his importunities, she finds it impossible to play the hypocrite much longer, yet trembles at the thoughts of unmasking; for the match is so advantageous in the eyes of her relations, that she is certain whenever she declares her resolution not to wed the man they approve, she will have reason to fear their sharpest resentments: yet is she firmly resolved to suffer the greatest affliction, rather than sacrifice her inclinations, which are fixt on an absent lover, whose virtue and good humour are arms against the most powerful temptations? Your answer will oblige yours, Lucilla.

A. Madam, we know but one method to advise you to, viz. that you speedily communicate in the best manner all circumstances to your parents; first in regard to the ascendant they have over you, at least as to a negative power; and secondly, lest your holding another person in suspense calls your honour or discretion, or both into question. If your parents are reasonable persons, and finding you have made a worthy choice, doubtless they will dispense with a little worldly advantage to comply with your satisfaction and affection: if not, you must abide by a lover's fate, which is to meet with troubles and disappointments: however, hold fast to virtue, and doubt not in the end of a happy conclusion.

Q. I am just in the condition of the poor Gentleman that says (ye sons of Apollo, whom so many follow, and his rhimes would not hold out to the end, and fearing mine should be the same, I will begin to tell you my dismal story in prose. I have been acquainted with a Gentleman these several years, and the more I knew him, the greater respect I had for him; but now I wish it was like Cowley's friendship, so pure that I might say it was love with-

out allay) but my love has no allay, for I can neither eat, drink, nor sleep for thinking on him. He is often in my company, and is so extreamly civil to me, that it is taken notice of in all company, and every body says he courts me: He has made his addresses to several since I knew him, but has left them all, and I have had a great many good offers, but have refused them all on his account, hoping the world would talk him into love with me. Now, if you can advise me how I shall do more than all the world beside, and so at last become his bride; the thanks to you shan't be deny'd by your humble servant.

A. Madam, it is something hard that the Gentleman should make his actual addresses to others, and be only civil to you. We also fear that if his own inclinations will not lead him, the world will scarcely be able to talk him into love: but perhaps gratitude may prevail upon him, when he finds that infallible demonstration of your passion, which runs you out of reason into rhyme at the end of your letter.

Q. Gentlemen, what is the nature of the cramp in young birds?

A. This disorder in birds, which you call the cramp, seems to be nothing else but a numbness proceeding from cold, as is commonly observ'd to happen to them in the winter.

Q. Gentlemen, there is a young Lady an acquaintance of mine, that in all appearance is not a little below'd by a young Gentleman, whom I believe never speaks to her otherwise than with his eyes: now, I desire to know whether this Lady can in point of honour suffer her self to be dispos'd of without letting him know the same, or whether it can be reckoned immodest so to do (she having no small esteem for him) and knowing his not opening his mind to her proceeds from fear of disobliging his friends. Your speedy answer to which will oblige yours, &c.

A. This Lady is wonderfully vers'd in the language of the eyes, that she does not only understand all the Gentleman's intentions, but also what prevents his intentions. If she pleases, she may acquaint the Gentleman by her eyes, that she designs to entertain another

another humble servant, before she actually entertains him; but we think her not bound in honour to communicate such matters to him by her tongue, since his we find has not as yet put hers under any such obligation.

Q. I have a long time loved a young Lady, but have not yet disclosed my passion to her, nor do not know how to do it, for I am not acquainted with her, nor no body in her house. I am going for Holland in some few months, and I would fain let her know what I suffer for her. Now I would desire of you, good Mr. Apollo, to teach me the way to let her know it, then you'll oblige, &c.

A. If your passion be so great for the Lady, you'll find it more difficult to conceal than to reveal it, except the Lady be destitute of all apprehension; if so, we think the object unworthy of your pains in discovering it.

*Q. Tell, learn'd Phœbeans, why your glorious fire,
When nature's mighty Lord hung on the tree,
Did from our view (in fables cloath'd) retire,
Declining that sad spectacle to see?*

*A. Our God retir'd (shock'd at the dreadful blow),
In fables wrap'd, to mourn his cruel fate;
Whilst universal nature groan'd below,
To usher in his tragedy with state.*

*Q. If I should repent
My former intent,
And do as Apollo advis'd;
Will not the town say,
Unconstant's my way,
And for that shall not I be despis'd?*

*Yet I will submit
With but a regret
To superior wit,
(For yours is compleat)
If brought as an instance it never will be,
That womankind is,
(As ill-nature says)
Constant in nothing but inconstancy?*

Can wit be said to choose a mate,
 Since commonly we find,
 Those that are in a marriage-state,
 Say love is always blind?

A. The wisest confess
 They often transgress
 From reason's infallible rule;
 But then to retract,
 Is a glorious act,
 And censur'd by none but a fool.
 In instance from hence,
 What person of sense,
 Would not soon commence,
 And with just pretence
 To wisdom, which shall to her honour arise,
 For those who think this,
 Inconstancy is,
 Their Judgment much reason she'll have to despise.
 True wit may choose a proper mate,
 Whilst such as say love's blind,
 Rul'd by a dark and fullen fate,
 Their errors only find.

Q. Gentlemen, not long since my friend and I was walking in the fields, the evening being very serene, I by chance had fix'd my eye upon a bright star which shone more glorious than the rest; but whilst we were nicely observing the heavenly luminary, it in part (to outward appearance) descended towards the earth; immediately a dispute arose, my friend affirm'd, that the meteor (as generally call'd) was a sulphureous matter exhal'd from earth by the sun-beams, and after sometime inkindled as we saw; if so, I desire to know by what power this sulphureous matter is confin'd in the air: and why it should so much deceive the eye in shooting to all appearance directly from a star? And lastly, how it happens to be set on fire by the sun, when the same is under the earth? Your speedy answer is desired from, Gentlemen, your very humble servant.

A. The flux of the air sustain'd the sulphureous meteor you saw; which is the reason that such meteors

teors fall not in a direct, but a transverse descent. It might have been set on fire before the sun-set, tho' eclips'd by that greater light, which takes away the foundation of your last question. Tho' indeed, the heat of the air may be sufficient to kindle it, by giving the sulphureous particles so rapid a motion as to enable it to deject the circumambient air, and move only in the *materia subtilissima*, whence the original of fire. As for its seeming to shoot directly from a star, it could not do otherwise than so, since the great distance of the stars from us makes it necessary that a strait line, drawn thro' any intermediate body in the atmosphere, shall seem to terminate in one of those heavenly luminaries.

Q. What is the true sense of the 8th, 9th and 10th verses of the 23d chapter of St. Matthew; but be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren: and call no man your father upon earth; for one is your father, which is in heaven. Neither be ye called master; for one is your master, even Christ?

A. From 1 John ii. 13. and Gal. iv. 19. where the same titles are made use of by men inspir'd, we may evidently see, that not the use, but the abuse of them is here prohibited. And indeed, when the great doctors among the Jews assum'd so uncontrollable an authority, when they demanded an unreserv'd obedience from their own disciples; when they requir'd nothing less than an implicit faith, they deserv'd the censure of the Son of God, they sacrilegiously intrench'd upon God's prerogative, who only is a father, is a master in so unlimited a sense.

But tho' we assume the titles in a moderate, in a warrantable sense, if we yet affect them out of pride and vanity; if fondly elevated, because instructors of the foolish, because teachers of babes, we have reason to be afraid, lest we come within the censure of the texts.

Q. Whether Zachariah Jehoiada's son were the same our Saviour speaks of in Mat. xxiii. 2. 35.

A. We agree with those who say that the *Zachariah*

riah mention'd by our Lord was that son of *Jehoiada* we meet with in 2 *Chron.* xxiv. And also concur with them in their answer to that objection, namely, how can the son of *Jehoiada* and the son of *Barachias* be the same person? for since both *Jehoiada* and *Barachias* signify the same in Hebrew, namely, praise God: and since it was usual with the Jews to avoid the word *Jehovah*, and change those proper names, wherein that *vox enunciabilis* was found, into other names of a like signification, we need not wonder that the son of *Jehoiada* should be stiled in the Greek the son of *Barachias*.

Q. What is the meaning of those words of St. Paul in Acts xxii. 28?

A. St. Paul was a native of *Tarsus* in *Cilicia*, a town whose inhabitants had the privilege of Roman citizens.

Q. A Gentleman of my acquaintance that has the character of a very virtuous person, and I believe really is so, has the misfortune of a jealous wife, who pretends a great respect for him. I desire you to resolve me whether her jealousy proceeds from love or distrust?

A. The passion of jealousy is it self the distrust you speak of, and may in your friends case proceed, from two different causes; first, the Lady's violent affection for her husband may create in her a great opinion of his merits and perfection, and consequently represent him doubly liable to the dangers of temptation; or secondly, a mean opinion of her own qualification may probably induce her to believe him as desirous as he is deserving of a more agreeable conversation.

A. Pray why is the unruly multitude call'd the Mob?

A. From the latin word *mobilis*, alluding to their natural levity, and the frequent changes of their unstable inclinations.

Q. Tell us your learned reasons, why
An ass is fall'n from station high,
From carrying princes on her back,
And pamper'd priests to lowly pack

*Of scrubbing peasant? And if honour
Will design to mount again upon her?*

A. 'Tis known by men of sense, that all,
Or men, or beasts, who rise must fall;
And since an *Ass* is made to bear
All burthens that in nature are;
'Tis sure no shame for loads of honour
To condescend to mount upon her:
But since by sympathy men find
Each beast acquainted with his kind,
'Tis strange that you're so dull a creature,
Yet ign'rant of an *Ass's* nature.

Q. *Thou British Apollo,*
Whom all men do follow,
For so we begin a-la-mode:
My question, pray, answer,
That is, if you can, Sir,
I still keep in the old road.
But a little aside
For my question I'll ride,
Which is, after all this preamble
I'm forc'd, for fear
My cat should come near
To cover my marum with bramble;
For should she get to it,
She'd make such a do w'it,
You'd think she was running distracted;
Then this I would know
Of Apollo, and so,
Why with marum the cat's thus affected?

A. Tho' the mode you profess,
Give us leave to express
To your question our ready solution;
And we'll plausible make it,
That is, can you take it
Without a long circumvolution.
That your cat does delight
This exotick to bite,
Does proceed from her wild inclination;

For

For an author does own,
In those creatures alone

It extreamly promotes generation.

Q. Gentlemen, pray tell the reason, why upon Greenwich hill, when it is high tide, you may see the beasts in the fields called the Isle of dogs, and not at low tide, tho' they continue in the same place? which has been the observation of several Gentlemen, and your humble servants.

A. Sir, we deny the matter of fact, since this observation cannot be made from the hill, but upon the levels of the opposite shore, and the cause of this will easily appear from the smallest skill in the nature of refraction.

Q. What is the reason of repeating Amen at the end of a prayer, and whence is that word derived?

*A. The word is of Hebrew original, primarily importing verity; whence (as Buxtorf has it) it passes into a participle of depending and assenting: and therefore at the end of a petition signifies *be it so*. And this gives us the reason why we conclude our prayers with so pertinent a word. As therefore this single word is a summary repetition of the preceding prayer, and ought to be audibly pronounc'd (though too much indeed neglected) by the whole body of the people, to witness their assent to what the minister has been repeating; so it fairly shews us, that our audible repetition of the prayers is not only troublesome to our uneasy neighbours, but impertinent, but unnecessary too.*

Q. How may I distinguish between a natural thought and a diabolical suggestion?

*A. As we are not able to distinguish between the operations of the blessed Spirit, and the suggestions of our own minds; so, whatever power the devil may have of exciting thoughts (by working upon the animal spirits or otherwise) we are (generally at least) incapable of tracing their original. But since we have it in our power to cultivate the good thoughts, and reject the bad, of what advantage would it be to be able to distinguish? But from any inconveniencies
that*

that might ensue from hence we may shelter our selves under the goodness of our Maker.

*Q. Wise Sirs, since it happens that I cannot tell,
How the method of speaking unto me befell,
Whether it was by nature or art,
I desire your opinion you'd frankly impart?*

A. The methods of speaking by th' learned are wrote,

As grammarians and rhetors and poets of note.
But to such we dont say, that *your* speaking is due;
For we think it is natural wholly to you.

Q. Gentlemen, my father lives in Ireland, and is of the Romish religion, wherein he bred me till arriv'd at years of discretion; when, distinguishing between the notorious superstition of that Church, and the truth of the Reform'd, I've out of pure conscience embrac'd the latter, whereat my father being dissatisfied will allow me nothing to live upon, his estate being personal, and of his own acquisition. Your charitable advice and opinion how far the law will oblige him to do for me, will entirely oblige, Gentlemen, your distress'd Querist, &c.

*A. We are sorry to inform you that the law in your case will take no cognizance of your father's proceedings; for as his estate was the effect of his industry, 'tis the servant of his will. But surely since the dictates of your reason were sufficient to direct your choice in matters of religion, they will furnish you with arguments to win your father from his unkind resolution by the mild effects of a persuasive rhetoric; or if he will not give *you* leave to try, employ some friend or near relation to convince him of his error: if after all he still continues obstinate, consider that since conscience work'd your change, a little interest should not shake it, persist contentedly in your happy conversion, and be assur'd that God will prosper your own industry, or melt in time your father's heart to pity your misfortunes, and restore the blessing of his lost affection.*

*Q. To thee, most mighty physiologer,
Grandson to Saturn, son of Jupiter,*

Diurnal god, conductor of the light,
 Thou subtile solver, who in black and white
 Detects mysterious secrets most polite:
 From thee the guttle's flute speech first receiv'd,
 Thou god that through a glister pipe first breath'd,
 To thee, oh! son of science, oh! to thee,
 Who to the silent world taught'st archery,
 And conjur'd out of prose true poetry.

Extend your love, your gloomy lists turn over,
 And conjure why, one's ticklish more than other?
 This ticklish point requires your godship's view,
 If flesh and blood can solve it, sure 'tis you,
 Because you seem both god and devil too.

Yours, &c. D. R.

A. Prodigious sophister, thou bard profound,
 That dost with thoughts inscrutable abound,
 Immortals dost define by flesh and blood,
 And little John deriv'st; and Robin Hood;
 Whose mighty genius and capacious brain
 Does guts and flutes and glister-pipes contain.
 Thy various raptures in thy writings shew
 Thy muse luxuriant and thy body too:
 But this your passion does alone abound,
 Where thinner skin's with tender habits found.

Q. Apollo, I wonder why matter, which I think naturally is of a ponderous body, should for a time be kept from the centre while it is lodged in the clouds; and also why when it falls, it is so separated, just as if it were sifted through a sieve.

A. The phenomenon is attributed to a twofold cause, to the motion of the wind conversant in that higher region, and the continual ascent of other vapours, which are assistant to the sustaining the superior clouds.

As vapours are water rarified, so either cold condensates them into drops of rain; or heat raises so large a quantity of them, as by joining with one another compose drops of such a bigness, that they cannot be any longer suspended in the air.

Q. Gentlemen, In maintaining arguments about the wonderful works of nature, we generally find the following expressions fall in with the discourse, viz. deficient and præternatural ; now I would willingly be informed whether in propriety of language we may not make use of the former, speaking of animal productions, coming into the world without one or more parts naturally belonging to the whole species ; as for instance, a child wanting one or more fingers and toes : and why the latter may not be more properly applicable to nature, transgressing as it were the accustomed boundaries and limits usually prescribed by her self ; as by inverting the proposition, we suppose another child with more parts or members than they commonly have by the regular and ordinary course of generation ? The premises have bred very warm debates, and a strenuous opposition from both parties, and all occasioned by the late ingenious authors of the Athenian Oracle, who seem to disallow the propriety of the former in any natural causes. Pray favour me with an answer in the next Apollo, and you will by so doing oblige your humble servant and admirer.

A. Words are but arbitrary signs of our conceptions, and are taken sometimes in a looser, sometimes in a stricter sense. And therefore we are of opinion, that in common discourse the word præternatural may be allowed to denote even natural productions, but are exceptions from the usual course of nature, (so you intend no further by the word) though to speak more strictly and philosophically even monsters must be granted natural.

Q. Last night at the tavern amongst other discourse, a dispute arose whether all living creatures had brains or not ? upon which one of the company (whether he had more brains than all of us or not I will not yet determine) said and persisted in it, that a horse has none, and is the only creature that has not. Your opinion herein will very much oblige yours, &c.

A. That an horse hath no gall hath been an old erroneous opinion, but that he hath no brains is a

new one ; and none but the brainfick or brainless will vindicate it.

Q. Pray British Apollo, What is the cause of thunder and lightning, and why it does not thunder and lighten in cold weather as well as hot ? By resolving which you will oblige your subscriber.

A. Lightning is caus'd by the sulphurous and nitrous exhalations set on fire in the air. And the suddenness of their accension disjects the air in so violent a manner as to produce the sound we call thunder. And this gives a solution to the second question, since those exhalations cannot be suppos'd to be set on fire in a cold air.

Q. Gentlemen, Please to inform me how many letters are contain'd in the English alphabet, which being now in dispute is refer'd to your opinion ? And likewise if the letter H in the English tongue is to be accounted as a note of aspiration or breathing only ? Excuse this seeming impertinence in your humble servant.

A. We see no reason to recede from the common computation of 24 ; for tho' the Latins look'd upon the letter H as a spiral in compliance with the Greeks, from whom they receiv'd their letters by Evander and his mother Carmentis ; yet it is to be observ'd that a capital H was more antiently accounted a letter by the Greeks themselves. And tho' it be nothing but a breathing, yet that breathing gives a sound to the adjoining vowel distinct enough to receive the denomination of a letter. The letter K, tho' call'd peregrinum by the Latins, is yet a native of England, as is evident from the customary use of it : and tho' Z Y were Greek letters with the Latins, and at best but naturaliz'd, yet that they are free-born with us may be collected from the common use of them in our underiv'd appellatives.

Q. That to be master of Latin, Greek and French, are so many steps to perfection in the English tongue, I am (my self understanding neither) most unhappily assur'd. Now Gentlemen, your opinion whether or no it may be

attained without any of those helps? And if it may, the method how, will extreamly oblige yours, &c.

A. As our *English* tongue has so much of the stamp of those three languages, so it may be necessary to be masters of them all, if we wou'd arrive at what we may call absolute perfection.

Q. Gentlemen, *The following wager by mediation of friends is submitted to your determination; therefore you are requested to insert it into your next, because thereby you will prevent great differences between two intimate friends.*

Upon the 20th of April last A. lays 60 guineas with B. that C. did not ride that day to D. before night.

'Tis admitted on both sides that C. did ride to D. by 33 minutes after 8 in the evening.

The question to be determined is, whether that -was before night or not?

A. Since 'tis likely, that the Gentleman who accepted the wager understood by the word *night*, in the question, no more than the deprivation of daylight, 'tis our opinion, that if C. arriv'd at his journey's end before it was dark, the Gentleman represented under the letter *B.* has won the wager.

Q. Whether did most, Anchises for Æneas, or Æneas for Anchises?

A. Tho' each ow'd his life to the other, we should yet consider, that what the one did, was previous to any obligations receiv'd, that what the other did, was but an act of gratitude, but a payment of the debt. That the one was oblig'd for his most valuable time, the other for his most unprofitable days; the one for his whole life, the other but for a remnant of his life. That *Anchises* gave being and education to *Æneas*, while *Troy* flourished in its most prosperous estate, but *Æneas* prolong'd *Anchises's* life, when he could do nothing but bewail his country's ruin, when death would have been a welcome guest, a blessed asylum from impending misery. Though yet we must acknowledge, that *Æneas* has eminently the advantage in one particular, namely, that he ventured his

his own life to preserve his father's; whereas *Anchises* by begetting, by educating his son, rather extended, nay immortalized his own life, inasmuch as deceased parents live in their surviving children.

Q. The other day I saw a beast that was both horse and mare, I desire to know whether that beast be capable of getting and conceiving?

A. Some hermaphrodites have been capable of getting; and some of conceiving, but we have not read that the same hermaphrodite hath been capable of both.

Q. Gentlemen, I desire to know why men wear breeches, and women petticoats, since the breeches are more proper for the defence of the female sex?

A. We do not suppose that petticoats became fashionable, as being more or less defensive to the fair sex, but rather out of a regard to their modesty, that being a sort of apparel entirely covering the lower parts, as legs, feet, &c. But that which seems most accountable for it, is the custom of the country.

Q. Is it a greater sin to break a bare promise for matrimony, than in any other part of friendship?

A. As a promise to matrimony is a pretension to the most intimate friendship, a breach of that promise must consequently receive some aggravation thence. But if the person you deceive has been so unhappy as to settle her affections upon so inconstant a lover, the injury you do her may be irreparable. But, supposing that she may retrieve a heart so very ill bestow'd, upon what assurance can you depend that you have not hinder'd her of a better match? And in case you have, this sure must aggravate her present misfortune, if you are at once so unkind and false, as to forfeit your engagement to one, whom you had designed for your second self.

Q. I desire your opinion concerning the witch of Endor and Saul: whether it was the real spirit of Samuel, or the devil in his shape, that the witch raised; for she seemeth to be afrighted when she saw the spirit, which she might not have been, had it been one of her famili-

ars ; and what she meaneth, when she said to Saul, I see gods ascending out of the earth ; the whole history you will find in the 28th chapter of the first book of Samuel?

A. Not to assume an air of assurance in so controverted a point ; we are rather inclined to think, that the appearance was of a personated, not of a real *Samuel*. And this opinion we ground upon the following reasons,

1. We are apt to think with *Tertullian* (notwithstanding that *Juslin Martyr* is against us) that God would not suffer the spirit of so good a man, and so great a prophet, to be at the disposal of a notorious witch.

2. Since God had so entirely forsaken *Saul*, that (as we read in 1 *Sam.* 28. 6.) he answer'd him not, neither by dreams, nor by Urim, nor by prophets, we cannot readily persuade our selves, that he would favour him with so extraordinary a messenger from the dead.

3. We cannot think that God would give such seeming countenance to those abominations he had with so much severity forbid.

4. The apparition is said to come out of the earth, whereas (agreeable to our opinion of separate existence) he should have descended from above.

To the objection, how the devil could foretel the issue of the battle, some think that God might acquaint him with it in order to punish *Saul* with forebodings of so terrible an event. But if this be too harsh a supposition, the devil by his natural sagacity might see a more than ordinary tendency to such an issue, and thence venture to pronounce his oracle with a confident assurance.

By the sight of the apparition, as representing *Samuel*, the witch might gather, that it was *Saul* she had been communing with ; for her fright proceeded from a dread of *Saul's* displeasure, who had been so severe to such abominable wretches.

Nor need we to wonder that the devil should assume so pious a stile, since he was then acting the part

part of a very pious man, and is so ready to transform himself into an angel of light, whenever it will promote his malicious enterprizes. And it was then his design to confound *Saul* with the fury of despair.

Some may perhaps expect that we should have drawn a two-fold argument from that prediction of the apparitions, *To morrow, thou and thy sons shall be with me*; but we think it proper to pass it by, because to morrow may signifie no more than very shortly; and to be with *Samuel* may imply no farther than to be in a state of death.

As judges and grandees are in Scripture called gods, so the meaning of that expression, *I see gods ascending out of the earth*, may import, that she saw apparitions under the form of uncommon personages.

Q. Gentlemen, Since you so much insisted on an eternal essence to be drawn from the words *I am*, I have used the little skill in Hebrew I am master of, and find there is no imperfect tense of the verb, but that the present tense is still used for it, which made either the heedless or designing translators render it *I am*, but the more ingenious or ingenious translators, I mentioned to you, render it *I was*?

A. Sir, you seem to act two contrary parts at once, while you modestly insinuate, that you are master of but little skill in the Hebrew tongue, and yet so far presume upon that little skill, as to make your insinuation good. For as there is no imperfect, so neither is there any present tense of the verb, tho' of the participle there is. And *I am* in *Exodus* is expressed by a future tense, which the Hebrews sometimes use for a present. But were your remark true, yet what were this to that expression, before *Abraham* was, *I am*, in the Evangelist *St. John*, who wrote in Greek. For sure the Greek language will be allow'd to have an imperfect tense.

Q. Since the twins have some parts in common to both, how can they rise from the dead with the same individual bodies?

A. It must be acknowledg'd, that some of the arguments made use of in confutation of the objection drawn from cannibals (or man-eaters) are of no force in the case before us : But yet there are two arguments, which equally hold good in the present query.

1. To constitute the same individual body, there is no necessity of accurately restoring every single part. If most of the parts are individually the same, we never demur to its sufficiency in our own works, why then should we dispute it in the works of God ?

2. As every grain of corn includes an insensible seminal principle, which is both blade and ear entire, tho' it do not visibly disclose it self, till the rest of the grain be corrupted ; so this present body may be but the exuvix, or cast-coat of some imperceptible principle, which, at the general resurrection shall exhibit its self in its genuine form. And therefore the twins may have these insensible principles entirely separate and distinct, notwithstanding that they have part of their exuvix in common to them both. And this notion may the more readily be embraced, in that it is not only agreeable to the principles of philosophy, but also seems as it were included in those expressions of *St. Paul*, to be met with in *1 Cor. xv. 35, 36, 37, 38.*

Q. *Ye men of profound sagacity, to me it seems strange, that salt, hot in its own nature, should condense and congeal water, even before the fire.*

A. Salt cannot be properly said to congeal water, as being (according to your observation) naturally hot, but through its coagulating quality may condense it, which is rather by inspissation than congelation.

Q. *Messieurs, Pray instruct your petitioner how he shall away with the ensuing long vocation, having little liberty, and less money. Yours solitary.*

A. Study the virtues of patience and abstinence ; a right judgment in the theory may render the practice more agreeable.

Q. Whe-

Q. Whether a woman hath not a right to know all her husband's concerns ? And in particular, Whether she may not demand a sight of all the letters he receives ? which, if he denies, whether she may not open them privately without his consent ?

A. Gently, gently, good nimble-finger'd Lady, you run us out of breath and patience to trace your unex-ampl'd ambition. What ! break open your husband's letters ; no, no, that privilege once granted, no chain could hold you ; you would soon proceed to break in upon his conjugal affection, and commit a burglary on the cabinet of his authority. But to be serious, tho' a well-bred husband would hardly deny a wife the satisfaction of perusing his familiar letters, we can no ways think it prudent, much less his duty, to communicate all to her, since most men, especially such as are employ'd in publick affairs, are often entrusted with important secrets, and such as no wife can reasonably pretend to claim the knowledge of.

Q. Mr. Apollo, My wife has several sons, of which I fancy the eldest to be my own, the rest are pagans ; I would put my son out apprentice, and hear every where that you have the best trade in the kingdom : I am told also, that wit is the only current coin at Delphos. Pray how much may I give with him to you ? 'Tis true, he has but little, but I would spare him some of my own to do him good.

A. The essay, you have already given us, discovers the counterfeit ; and where the father is a bankrupt, the son has but an indifferent prospect ; rather propose another of your wife's, since it's probable, she was seduc'd by one, who had more wit than her husband.

Q. Can you give us a plausible reason to believe, that the lines writ in your own praise (tho' we own you deserve them) are not of your own invention ?

A. Since it is common to find publish'd (and by the most modest authors) commendatory poems upon a second edition of a treatise, tho' calculated for the entertainment of but a little part of the town ;

why should we be suspected of such artifices, after we have had the good fortune (as is evident by our success) to give more general satisfaction and entertainment than any before us? We can assure you, we have on our files a far greater number than those we have publish'd; which also we refrain'd, till we found the authors of them resented it as a slight to them.

Q. Gentlemen, Some who have not found answers to their questions for several weeks together conclude you answer only your own questions; how will you clear yourselves from their accusations?

A. Such persons little think that their accusations are the greatest compliments to us; for any man of sense must be convinced, that to offer to the world such a vast number of questions, with their solutions, in all arts and sciences, each member of the society must be a walking library. As to our delays in answers, it is sufficient to say, that we have often between 2 and 300 questions before hand.

Q. Un gentilhuomo d'Italia, mirand si molte, volte. &c.

A. Signore, noi non abbiamo da fare con il negotio della repubblica, e dopo questa volta, non vogliamo mandare risposi alle questione che non sono scritte nella lingua Inglese. Siamo di V. S. servitori humilissimi, &c.

Q. Wise sons of Apollo,

*I' whom all others are shallow,
In ans'ring hard questions and quibbles;
But ye scorn all those mean toys,
More fitting for school boys,
The solving impertinent riddles.
The reason pray show,
From high hills how springs flow?
For water shut up in earth's venter,
In the valleys no doubt,
Will more likely gush out;
They lying far nearer the center?
If i'th' query's I've sent,
I'm too impertinent,*

I'll forbear for the future to trouble you ;

And for your speedy answers,

I'll be at your command, Sirs,

Your most humble servant, R. W.

A. You do wisely to show,

From Apollo you'd know,

Whence springs upon mountains find place ;

Since they flow from the ocean,

(For that is our notion)

Where he nightly concludes his race.

Subterraneous heat,

That makes salt-water sweet,

Makes it upwards in vapours to rise ;

And condense into fountains,

Upon the high mountains,

Whose summits advance to the skies.

The query you sent,

We esteem'd pertinent ;

But hereafter pray wait for your turn ;

And in expecting an answer,

Be at our command, Sir,

Nor thus impatiently burn.

Q. Had Coriolanus your benigner taste,

My gentle numbers wou'd have touch'd his mind,

With the sublimest joys of passion blest,

Nor left me room to doubt that he was kind ;

But action's the true index of the soul,

It's nicest thoughts and sentiments declare,

For love's strong passion nothing can controul,

In eyes, in words, and motions 'twill appear ;

Mine does exert its pow'r, my pen, my tongue,

Lively attempts to paint the pleasing pain,

Then draws his beauties whence the passion sprung,

And softly tells, what I for him sustain ;

Ah ! Tell me, tell me, why my gen'rous fire

Cannot with equal love his soul inflame,

Since to exalted heights it does aspire,

And holds a meaner friendship in disdain ?

R. S.

A. HOW.

A. How long will lovely AMARET complain,
In gentle notes that wound each list'ning ear?

How long, *alas!* will she delight in pain,
Which choice, not fate, inclines her soul to bear?

Strange paradox of love! that vanquish'd maid,
By cruel conquest, many still destroys,

What beauty gives her passion has betray'd,
And love misplac'd dash'd all her beck'ning joys:

One way, and only one does yet remain,
Whereby lost peace of mind you may restore,

Abandon'd ease, and your blest state regain,
And live for ever happy as before;

Change heedless fair one, change your slighted love,
And bless some dying he with mutual flame:

So shall the wings of pleasure round you move,
And fan th' expanding fires that blaze your fame.

Q. Apollo say,

Whence 'tis I pray,

The ancient custom came;

Stockings to throw,

(I'm sure you know)

At bridegroom and his dame?

A. When Britons bold,

Bedded of old,

Sandals were backward thrown;

The pair to tell,

That ill or well,

The act was all their own.

Q. Apollo's bright sons,

Who answer most puns,

And conundrums the publick do send ye.

Pray pardon a friend,

Who one question does send.

To be satisfied, not to offend ye.

Our grandmother Eve

Had a son we believe,

By the once happy mortal old Adam;

Since some midwife's clear sight,

Brought the boy to the light,

Pray tell us the name of that MADAM?

A. Hail, wondrous wit,
 The mark you have hit,
 And we yield to your matchless *conundrum*;
 Should the *Cyclops* let fly
 All the bolts of the sky,
 You *alone* would bid fair to out-thunder 'em;
 But blame us not, pray,
 If we venture to say
 That the midwife to *EVE* was dame *NATURE*;
 Your wit had the same,
 For had *ART* play'd that game,
 You had manag'd your question much better.

Q. Dear Mr. Apollo,
 Because I won't teize ye
 With needless long questions,
 Which I find do not please ye;
 Pray grant me an answer to this short one I send t'ye;
 And you will oblige me to continue a friend t'ye.
 Charming *Silvia*, whom I love,
 All the rest of her sex above,
 Tho' she lately left her swain to languish
 For the bliss I once had tasted,
 And admir'd whilst it lasted;
 Now once more consents to cure my anguish:
 But for fear she again should leave me,
 And of all those joys bereave me;
 Please to teach me by what art
 I may hope to keep her heart?
 Your answer if you send with all expedition,
 You'll oblige your servant, in all due submission, A. B.

A. In short, Mr. Querist,
 Unwilling to teize us,
 Your yet too long question
 Don't mightily please us;
 For if such hard queries you continue to send us,
 Your wit will more hurt than your favours befriended us.
 Why should you your mistress blame,
 When your self still do the same?
 For you change so often in your verse, Sir,

As if the mistress whom you chuse
 Was cousin germain to your muse,
 And took a great delight to rehearse her;
 But for fear this should not please ye,
 We'll yet farther strive to ease ye,
 If you a way to keep her heart would find,
 Marry your *Sylvia*, while she's in the mind.

Q. Once I was counted a promising child,
 If you will believe our house-keeper Grace,
 Of abundance of wit I could not have fail'd,
 They all did agree, I came on a-pace;
 But an unlucky rap of the cradle
 'Twas turn'd my brains adle,

And made in my head a soft place.

*Why, is it not strange
 There should be such a change?
 I might have been wise as Apollo,
 If it had not been for
 That son of a cur,*

Our sleepy-headed blundering fellow:

A. 'Tis pity, sweet babe, you met such a knock,
 From whence such misfortunes have since come
 to pass,

In rend'ring so tender your once solid block,
 Tho' Grace it protected from be'ng thought an
 ass.

And yet too, perhaps, the fellow well knew,
 No hurt could ensue

By turning o'f brains, where no brain there was;
 But if it be thus

As related to us,
 Concerning the rap on your crown,
 The devil is in ye
 For an insipid ninny,

To publish it thus to the town.

Q. Gentlemen, accidentally meeting with a Gentleman,
 who maintain'd that fornication was allow'd by Scripture,
 and producing the 7th chapter of the 1st epistle to the
 Corinthians, the 36, 37, 38 verses, to prove his as-
 sertion, which according to my notion is quite against the
 notions

motion he has imbib'd; but not being able to convince each other, we resolv'd to desire your learned Society's exposition of the text, which I doubt not will be much to the satisfaction of yours, H. E.

A. In case we could not expound the passage in any other sense, we should yet have reason to allow that the author had another meaning, tho' unintelligible to us, since he so frequently and severely inveighs against fornication, as an heinous sin. Nor can Libertines pretend, that St. Paul had either forgot himself, or had chang'd his sentiment, since, as the whole tenor of this very chapter runs upon a married and a virgin state, so it's introduction recommends perpetual virginity, and expressly forbids the sin of fornication. It is good, says this patron of chastity, for a man not to touch a woman; nevertheless to avoid fornication let every man have his own wife.

And tho' interpreters disagree in their comments on this place, yet none of their expositions can be wrested to favour so absurd a tenet. And that interpretation, which to us seems to bid the fairest for the true, entirely overthrows so extravagant a notion.

Some expound the passage of parents or guardians; others of persons under the obligation of a contract; but others again more truly (in our opinion) take the word *virgin* (by an easy figure) to denote virginity: And then that noted sentence, *If any man think that he behaveth himself uncomely towards his virgin* (or virginity) refers to a notion common to both Jews and Gentiles, that to live a single (tho' a chaste) life after such an age, was an unseemly thing, and that there was a natural turpitude in perpetual celibacy. And when it is said, *Let him do what he will* (Greek, *ὃ θέλει ποιεῖτω*) the meaning is, Let him who is thus persuaded, act agreeably to what such a persuasion would incline him, namely, let him marry.

But because some may give the preference to the other expositions, we beg leave to offer our objections.

1. When it is said at ver. 37. *If any one hath power over his own will*, the most natural interpretation would refer the words to the gift of continency, agreeable to those expressions of our blessed Lord, where speaking of an unmarried life, he says, All men cannot receive this saying save they to whom it is given; but the words in such a sense as this cannot be applied to the other expositions; since in the one, not the father's gift of continency, but the daughter's should be consulted; and in the other, not the man's only, but the virgin's also, to whom he is betroth'd.

2. That parents and guardians are excluded hence, we may gather from the tenor of the context, since throughout the rest of the chapter the Apostle treats of persons, not under the power of others, but at their own disposal. And the disjunctive transition, if attended to, will fairly imply, that he here makes a particular exception of persons under the same denomination.

3. The same exposition seems refutable from that expression, *Let them marry*; since it is a turning off to other persons, so is it of too strain'd a nature to be readily admitted.

4. The other interpretation may be confronted with that disagreeing sentence, *he that giveth her in marriage*. For sure, it is an impropriety of speech, to say of any one that he gives a virgin in marriage to himself.

Q. Have stones a natural growth and decay as vegetables have?

A. It is much disputed amongst philosophers concerning the generation of stones, but most of them hold that they are liquors concentered in the earth, supposing several mixtures to be there excreted by subterraneous fires, which are dissipated through the inward passages of the earth, and are there consolidated as we find them.

Q. Gentle-

Q. Gentlemen, I desire to know why the word hackney is used to several things hired, as a hackney horse, coach, &c.

A. The use of the word hackney was originally confin'd to a horse, and is derived from the German word *hacken*, or the English *hack* (*i. e.* *pungere*) because the horses are as it were hacked and hewed by the spurs of those that hire them; and it is thence metaphorically apply'd to any thing else that may be hired.

Q. When a man looks ill-humoured, why is it said, he looks as the devil looked over Lincoln?

A. This saying took its original from the ill-natured aspect of a rough-hewn stone image, commonly thought to represent the devil; which is yet standing on the top of Lincoln College in Oxford.

Q. Is there any such thing as a Camelion; if there is, pray in what country? and whether they live on the air, as reported?

A. That there are such creatures, is a truth commonly prov'd by those who travel into Egypt, where in orchards adjoining to the city of Grand Cairo great numbers of these Camelions are found amongst the grass, of a shape and size not much unlike an ordinary lizard; their heads are very large, their necks inflexible, and their tails extremely long: their natural colour is a yellowish green, with white spots about the back and belly, tho' they generally appear to be of the same colour with the place they sit on. As for their subsisting on air alone, we are convinc'd by experience that it is a false notion, since they prey upon flies, by the help of a tongue naturally hollow, which they extend swiftly to a considerable length: but that air is their chief nutriment, is evident from their swelling immediately after having imbib'd it freely, and being often kept 12 or 14 months without any other visible nourishment.

Q. Mr. Apollo, what is the reason that the skin of a blackmoor is softer than that of a white? Yours, Pompey.

A. The softness of a black's skin, Mr. Pompey, proceeds.

ceeds from the thinness of it; for it is observed by anatomists, that those born in hot countries have much thinner skins than those in cold.

Q. Is the receiv'd report of London bridge's being founded upon wool true? if not, pray what do you think to be the foundation thereof?

A. London bridge was first built of timber, and after of stone, and the foundations of suitable materials; that vulgar saying arose from wool's being the principal product of the kingdom, and chief source of its wealth, and therefore called the foundation of that expensive work; it being also maintained in repair by tolls paid for loads of wool brought over it, and the product of lands applied to that use.

Q. Gentlemen, pray how long is it since the smoaking tobacco, and the taking snuff bath been in use here in England; the time when they were first brought over, and how, and by whom?

A. Snuff, though the use of it has been long known to such as were by merchandizing, or other means, familiar with the *Spanish* customs, has been till lately a perfect stranger to the practice of the *British* nation, and like our other fashions came to us from *France*; but the use of tobacco-smoaking was introduc'd by *Sir Walter Rawleigh*, in the reign of *Queen Elizabeth*; and since a comical story depends upon the relation, it may not be unacceptable to the *Querist* and the publick.

Sir Walter, having imitated the *Indians* by delighting in their favourite weed, was unwilling to disuse it, and therefore at his return to *England* supplied himself with some hogsheds, which he plac'd in his own study, and generally indulg'd himself in smoaking secretly two pipes a-day; at which times he order'd a simple fellow, who waited at his study door, to bring him up a tankard of old ale and nutmeg, always laying aside the pipe when he heard his servant coming. But while he was one day earnestly employ'd in reading some long which amus'd him, the fellow enter'd, and seeing his master, as the smoke ascended thickly

thickly from his mouth and the bole of the pipe, he threw the ale directly in his face, and running down stairs alarm'd the family, with repeated exclamations that his master was on fire in the inside, and before they could get up stairs would be burnt to ashes.

*Q. Prithee, honest Delphian, say
What's the best and readiest way
For a young and bashful lover
Love's odd passion to discover,
When the charming fair's too wise,
To know the language of his eyes;
Seems not at all to understand
His eager grasping of her hand;
Turns the softest things, the fool
Can say, into meer ridicule;
She's no fortune, but inherits
Beauty, wit, and godlike merits;
Instruct him how to address her, and
Oblige your servant to command?*

*A. Prithee, change your whining tone;
Modern love is brisker grown;
Ancient lovers squeez'd the hand,
Those of late the lips command;
What the eyes were us'd to say,
Now the tongue repeats all day.
If you then her heart would move,
Briskly tell the fair, you love;
Tell her, she for man was made,
And should never be afraid;
Since should she your wishes curse,
Ten to one she meets a worse.*

*Q. Heaven's radiant orbs the eyes of man survey,
And those resplendent glories they display;
On earth ten thousand objects please his sight,
All o'er diverting, and all o'er delight.
Musick's harmonious sound revives his soul,
And all impetuous passions does controul;
Touch'd by the artful hand with strange surprise,
The ravish'd soul to quick attention flies.*

378 *The BRITISH APOLLO.*

*The yearly tribute of the grateful spring,
From nature's lap does fragrant odours bring;
Whose various sweets, fann'd by the wanton air,
Our fainting vitals with new life repair.
The grateful pleasures we in banquets find,
Words are deficient to express the mind.
Through earth's expansive globe are objects sought,
To please the taste, and gratify the thought.
The lovely nymph with all her conquering charms,
The captive soul with eager transports warms;
In love's meander'd paths aspires to run,
And for enjoyment strives, though sure to be undone.
Since then from all delights unknown arise,
And each a blessing sent from heav'n we prize;
From which of these the greatest joys do flow,
Y' impartial judges, 'tis of you I'd know;
To your sublimer judgments I appeal,
And beg that you'd the mighty doubt reveal?
Then like that light which gilds yon eastern sky,
To foreign climes Apollo's name shall fly.*

*A. To pow'rful sight the palm is justly due,
Whence the Creator in his works we view,
The spacious earth admire and scrutinize,
And in a moment trace the distant skies.*

*Q. Apollo, tell me the reason why
When to my love I do come nigh,
I feel a pulse in every vein,
And in a moment have a pleasing pain:
Oh! teach me how my love for to pursue?
In doing which I'll be oblig'd to you.*

*A. The reason's plain, thou fond enquirer,
That would be titled love's admirer;
A strong desire of any good
Rouzes the spirits, and accends the blood;
Hence pulses seem to agitate your veins,
And hence 'tis rhiming so affects your brains.*

*Q. Erroneous Phœbus,
In minimis rebus,
For your godship 'tis time to lay down.*

Your paltry verse

'Tis a shame to rehearse;

With your nonsense you bully the town.

The thin air of the hill,

You sons of the quill,

Has purg'd off the strength of your brains;

Then leave (if you're wise)

Your bills of advice;

'Tis but trucking for pedlar's gains.

A. Such a pedling report

Sure did never resort

To the shrine of illustrious Phœbus:

No ballading sot

Such a satyr e'er wrote

In omnibus vitæ diebus.

Prithee cease then to bait us;

Good Professor *Hiatus*,

Since thy gingle does plainly declare,

That whatever our quill

May receive from that hill,

Thou didst never yet taste of that air,

Q. You Apollo's son,

You're a son of a gun,

Made up with bamboosle,

You directly I'll puzzle;

Pray how many feet has a louse?

Have recourse to your head,

For there they were bred:

You may look any where,

I believe they are there;

Let me have no shuffling excuse.

A. 'Tis plain we were right

In the guess of our knight,

By the subject which shines

In his elegant lines;

And's wrath like a taylor's express'd:

If from long converse

You cannot rehearse

How many they have,

Our labour to save

Next summing pray number the rest.

Q. Is

Q. In the 2 Kings i. 17. Jehoram the son of Ahab reigned over Israel in Ahaziah's stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah; but in the 3^d chapter he is said to begin his reign over Israel the 18th of Jehoshaphat. This seems to imply that Jehoram the son, and Jehoshaphat the father reign'd together, for in the latter place 'tis plainly meant of the reign (not of the life) of Jehoshaphat, and why not in the former, since 'tis express'd in the same manner? but to say that the son and father reigned together, sounds odd, and seems inconsistent; for Jehoram, Ahab's son, was king of Israel, and Jehoshaphat himself was king of Judah. What kingdom then for young Jehoram (Jehosaphat's son)? did he share in the kingdom with his father? or what can be the meaning of that expression, In the second year of Jehoram, son of Jehoshaphat?

A. As odd as it may sound for a father and son to reign some time together, yet as it has been frequently practis'd in many parts of the world, so we expressly learn it (with reference to the very question you propose) from the sacred text, 2 Kings viii. 16.

Q. In the 2^d book of Kings we read that Elijah was taken up into heaven in the reign of Jehoshaphat king of Judah; and yet in 2 Chr. xxi. 12. we read, that there came a letter from Elijah to king Jehoram, son of Jehoshaphat. I desire to know how this writing was convey'd, from whence and by whom carried, and how he, being in heaven, could know what was done on earth?

A. The whole difficulty vanishes at once, if we but consider Jehoram began his reign in Jehoshaphat's life time, and was partner with his father in the kingdom; for so we read 2 Kings viii. 16. In the fifth year of Jehoram the son of Ahab king of Israel, Jehoshaphat being king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign; and therefore Elijah might have sent the letter to king Jehoram, while Jehoshaphat was yet alive, but had committed the chief management of state-affairs to his son.

Q. David in Scripture is said to be a man after God's own heart. And God, Levit. xix. 18. expressly says, thou shalt not avenge, or bear any grudge. Pray reconcile this with 1 Kings ii. 5, 6, 8.

*And if Apollo's sons the prophet can
By reasons strong from malice clear,
With which most of opinion are
He died, they will oblige their servant then.*

A. We should here consider David in a publick capacity, both as acting the king himself, and giving his last instructions to a king, his successor; and therefore as out of a zealous indignation against notorious wickedness, he might think such daring offenders unworthy of the breath they drew; so he might conceive also, that his son would not be blest with an happy reign, should he be so negligent of justice as to bear the sword in vain. Add to this, that he might conclude it to be of dangerous consequence to suffer such men to live; not only from the mischief they themselves might do, but also from the encouragement other persons might receive from so fatal an impunity. And 'tis very observable that David insists as earnestly on the villanies that Joab had done to others, as on the treason that Shimei had committed against himself. And thus David died, as it became a monarch, in the very execution of his royal office.

*And thus, we hope, with a successful zeal
We have th' indicted prophet clear'd,
We have his memory endear'd,
Tho' deeper wounded than with pointed steel.*

Q. How do you reconcile those two places in Ruth iv. namely ver. 4. And he said, I will redeem it, with ver. 6. I cannot redeem it?

A. The man was willing to purchase the land, (though it might be attended with inconveniencies) till he heard that there was a wife in the case, and then was as willing to decline it.

Q. Gentlemen, I have observed, that by laying a piece of bread in water, the water will rise up in the bread considerably

siderably above the surface of the water, into which it is immersed; for which perhaps you may give me a more satisfactory account than I have hitherto met with?

A. The true reason of that phænomenon we take to be the different action and pressure of the air on the surface of the water, which being greater on the other parts of it, than it is on that on which the bread is laid, forceth the water to ascend into the bread, as it will into any other solid bodies that are apt to be made wet, or to be soak'd in the water; for if the body immers'd is not apt to be made wet, then the air having still a free passage between the solid body and the liquid, the last will not rise, but sink. Hence it comes, that a pen being dipt in ink, either the ink rises in it, or does not, according as the pen is apt to be made wet, or is not.

Q. Why does Jesuits bark prove purgative in some bodies, and astringent in others?

A. It is allowed by all physicians, that the *Peruvian bark* is naturally astringent, and therefore proves purgative only by reason of some peculiar temper or idiosyncrasy of bodies, or thro' its meeting or fermenting with some heterogeneous humour in the stomach, whereby irritation is caused, and expulsion propagated.

Q. What is the reason of the changing of the winds?

A. The variation of winds proceeds from the motion of vapours and exhalations, the disposition of the earth, and the asperity and inequality of the superficies thereof, as mountains, valleys, woods, &c. whereby their courses are retarded and turned.

*Q. Long by Orinda's precepts did I move,
Nor was my heart a foe or slave to love,
My soul was free and calm, no storm appear'd,
While my own sex my love and friendship shar'd:
The men with due respect I always us'd,
And proffer'd hearts still civilly refus'd.
This was my state, when young Alexis came
Wish all th'expressions of an ardent flame;*

*He baffles all the objections I can make,
And flights superior matches for my sake;
Our humours seem for one another made,
And all things else in equal ballance laid;
I love him too, and could vouchsafe to wear
The matrimonial hoop, but that I fear
His love should not continue, 'cause I'm told
That women sooner far, than men, grow old;
I by some years am eldest of the two,
Therefore, pray Sirs, advise me what to do?*

*The match by your counsel
Shall fall or advance,
And if you say a wedding,
I invite you to dance.*

*A. If 'tis your age alone retards your love,
You may with ease that groundless fear remove;
For if you're older, you are wiser too,
Since few in wit must hope to equal you.
You may securely therefore crown a joy,
Not all the plagues of hymen can destroy,
For tho' in marriage some unhappy be,
They are not sure so fair, so wise as thee.*

*Then swiftly be wedding,
Fulfil your design,
And tho' Phœbus ne'er dances,
He'll all that day shine.*

*Q. When Strephon first address'd my love,
Expiring at my feet;
What tender sighs express'd the swain,
What solemn vows repeat:
But when I yielded to his arts,
And fill'd his longing arms;
No more I heard of sighs or darts,
No more of Sylvia's charms:
Three waning moons have fill'd their orbs;
Since that delusive day;
The sudden cause of such a change,
Great Apollonians say?*

A. Our

A. Our passions various objects court,
Which divers ways allure,
Where those are in duration short,
These cannot long endure.
Some motives take from love of change,
And such are quickly past,
And others beauty make their choice,
Which like that flow'r must last:
But they who meet with wit like yours,
Yet own inconstant hearts,
'Tis 'cause they want the sense to make
A judgment of your parts.

Q. *Once I was blest'd (oh glorious happy state!)*
With a true friend, whose virtues were innate:
The ties of blood or kindred never knew
A friendship so sincere, so firm and true:
The greatest troubles could not our love annoy,
Our pleasures mutually we did enjoy;
Seduc'd by profit, forc'd by friends to part,
A lovely swain obtain'd the female's heart.
Now whether friendship possibly can last,
After the matrimonial act is past?

A. If genuine friendship you hereby profess,
No matrimonial act can make it less;
No sublunary pow'r can hurt that state,
Which scorns the smiles, and spurns the frowns of
fate.

Q. *Sons of Apollo, men of sense,*
That piercing wit have gain'd,
In forty shillings, how many pence
And farthings are contain'd?

A. School-boys can tell how many pence
Your puny sum contains;
But would you pose Apollo's sense,
Bid him sum up your brains.

Q. *Admirers all, we do behold and see*
The bright Apollo's fam'd ingenuity;
Amongst the ambitious throng I now begin
My dull question to put in:

How can stupidity forbear to be
Made happy in this great degree!
Softly resolve this hard question, Sirs, of mine,
And by your servant 'twill be thought most kind.
How may a virgin truly know,
Whether her pretending lover loves her, or no,
And what instances of love he ought to show?

Your speedy answer I shall hope to see,
In which you'll oblige your servant Dorothy.

A. God a mercy Dolly, we behold and see,
And wonder into the bargain as much as thee.
Give us leave amongst the ambitious throng,
To admire your question, and praise your song.
Stupidity amongst females will be now forgot,
For thy wit will wipe away thy sex's blot,
And we must roughly resolve the smoothness of your
query;

For at versifying *Apollo* can't come near ye.
If you would the truth of your lover know,
Try whether he is a poet or no,
For sympathy must make your humble servants so.

Thus we've reply'd as our wit runs,
And remain your admirers all *Apollo's* sons.

Q. *Apollo's famous sons, make me so wise,
To know whence furious earthquakes do arise?*

A. Winds long imprison'd in the gloomy earth,
Gain force at last, and rend themselves a birth.

Q. Mr. *Apollo*, you having such a morsel of wit,
The like I'm sure I ni'r yet found,

Pray in your next, if you think wit,
Tell me why some sea coles call round?

A. Vor reason vitch, when Roger's drunk,
And vot to pay, he calls to zee,

Vor treating of himself and punk,
Quoth he, this a round reck'ning be.

A copy of verses occasion'd by the late happy victory in
Flanders.

Hark! how FAME's laden trumpet hoarsely sounds,
As if it felt not told lost Gallia's wounds;

Around the frighted globe shrill echoes spread,
The tow'ring hopes of widow'd France are dead;
The drooping LILLY sinks, and paler grows,
While groves of laurel crown the *thistled* rose.

Hark! how the *victors* shouts in peals ascend;
See how the *Gallick* arms in vain contend;
See how *keen* justice hovers in the sky,
And crushes 'em by thousands as they fly;
While the two glorious sons of valour join,
And with refulgent beams of *kindred* VICT'RY shine.

Here fell the blow great ANNA long design'd,
Scatt'ring strong foes like dust before the wind.
BRITONS rejoice, the *long-wish'd* work is done,
Nor does a prize remain, that will not soon be
won.

But since from one bright SUN so oft withdrew }
The spreading vapours which around us flew, }
Well might such FOGS dissolve before the rays of }
two.

Q. Gentlemen, I don't write my letters twice, therefore can give you only what's copy'd in my memory.

In your reply to mine you enquire after my logical connection, which is thus:

That as the Lamb slain from the foundation of the world is the same with him who verily was fore-ordained from the beginning of the world; so the construction of the first sentence is more natural to the last. And tho' neither exclude an eternal essence, so neither do they infer one, as you would have us believe, but are brought to shew how easily and fairly such a sense might be given to our Saviour's words, and that he might mean no more by it.

For he did not say that he had seen Abraham (tho' they might understand him so) and therefore his giving that answer (without minding their turning the question through misconception) was (as you confess) enough to convince 'em of what he did say, viz. of Abraham seeing his day.

As to I am, the words are rendred by Syriac, Nonnus and Grotius, I was. And that will amount to what you would have advis'd our Saviour to have said in that meaning.

A. We

A. We deny not, but that the instances you brought, might have been produc'd with no other intention than to shew how capable the passage was of such an acceptation; but yet we had reason to suppose from that air of triumph, wherewith they were accompanied, that nothing less than demonstration were intended by them. To say that our Lord takes no notice how the *Jews* had turn'd the question through misconception, tho' he returns an answer accurately adapted to the very intention of the objection made; this is sure, *at least*, to put a construction upon the words, not so natural and easy as the sense we expound them in. For it is observable that as the *Jews* turn'd the question from *Christ's* day to his person, so our Saviour returns an answer correspondent to such a turn, and mentions his person too. And since so majestick an expression, as *I am*, has (tho' it could be otherwise expounded) so God-like an appearance, we are apt to think that the humble *Jesus* (were he but a man) would not *seem* to assume a title no ways competent to mere humanity.

Though the three translators, which you mention, expound the passage in the imperfect tense, yet other good translators agree with us. And we cannot think our selves oblig'd to own the infallibility of your triumvirate.

We were so far from advising him, *who spake as never man spake*, that the very inference we drew supposes that he did not want advice; for otherwise, how could we infer from an expression that seem'd to us not so proper as another would have been, had he intended it in your sense, that therefore he intended it in another acceptation? Where any one does not speak accurately proper, we can never refuse any construction put upon his words from the not so exact propriety of the expression, if recommended under that construction.

Q. Gentlemen, *how can the Sacrament of our Lord be called a supper, seeing in the Church of England it is taken at noon?*

A. It is usual for things to retain the names first impos'd upon them, even when the reason of those names ceases. But yet a supper may no more than figuratively denote a repast or entertainment: and for this we have the authority of our blessed Lord, in *Rev. iii. 20. Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.* Words ex-
 hibitive of a double figure.

Q. Gentlemen, pray your opinion, whether incubusses and Succuba's are capable of generation? and whether incubusses couple with witches, and forcerers with succuba's?

A. There being in nature no other incubusses or incubas but what are the product of a certain distemper which seizes some people in the night when asleep; and lying upon their backs, in which they can hardly breathe, feeling, as it were, a grievous weight upon their breasts, which they sometimes fancy to be a man or woman; we may be very positive that those imaginary beings, far from being capable of generation, are indeed capable of nothing else but destruction. As to the succubusses or succuba's, the case is very different; for as by them we are only to understand those that are liable to that distemper, we may be no less positive that some are very capable of generation; people of all ages, young as well as old; being sometimes troubled with it.

Q. Gentlemen, frogs having no mouths, till they are grown very large, pray how long do they live after they have a mouth, and how do they subsist?

A. Tho' the mouth of frogs remains imperceptible till they come to be of a certain bigness; yet there is no doubt, but that they have one from their smallest beginnings: neither can they be without it, since they take their nourishment that way when minutest, as well as when largest; but as they want but very little food at first, and that it is only a thin liquor contained in the same membrane or skin in which their whole bodies were wrapt up, their mouth is proportioned to their exigencies.

Q. Apol-

Q. Apollo, pray do me the favour to answer this question, viz. Two men going shares in a vessel of wine which held eight gallons, they had a three-gallon-pot and a five-gallon-pot; they were to divide by these and no other, both being careful lest they lost one drop. Pray how did they divide the wine?

A. To play the school-boy for once; Let them fill the five-gallon pot, and out of that the three-gallon-pot, upon which there will remain two gallons in the former. Let them next empty the three-gallon-pot into the vessel again, and in exchange pour into the said three-gallon-pot the two gallons that are in the five-gallon-pot; then let them first fill the latter, and from thence fill the three-gallon-pot, which wanting but one gallon of being full before, there remain four gallons (the dividend of one) in the five-gallon-pot.

Q. Gentlemen, a fire happening in the night about six years since in a Gentleman's house in the country, one of his sons of four years of age, that was fast asleep, was so afrighted by being awaked in the hurry and noise made, that he has not been since able to speak plain: now the Gentleman desires you will please to give your opinion concerning the loss of it?

A. The sensitive soul being surpriz'd with the nearness of the approaching evil, and conceiving her self, as it were, taken by the enemy, causes a sudden retraction of the animal spirits, which, being acted into confusion, are inhibited from performing the offices of their functions; whence a resolution of the nerves may ensue, and this faltring of the tongue be immediately caused.

Q. Pray what is the reason that a horse, which seems to be a creature of a strong constitution, should be so short-lived?

A. The shortness of life is owing to the manifold distempers they are subject to; which are chiefly occasioned by their hard labour and frequent abuses, giving them violent heats and cold, and causing a discrecy in their blood.

Q. Gentlemen, I have found out (to my thinking) an infallible way to discover longitude, but being not skilful enough my self to make some necessary calculations in astronomy for the practice; and which may easily be done by any who are that way inclined; I propose to you, whether you dare trust your abilities for the performance of it; and if you dare, you shall go halves in the profits that may be made by it, if it (as I doubt not) succeeds.

A. If the longitude of your invention may be rightly guess'd at by the latitude of your judgment, 'tis ten to one but your pretensions to the discovery will fall as short as your astronomical abilities to bring it to perfection; for had you been master of the smallest spark of modesty or reason, you'd never have asked Apollo to go halves in the mean advantages arising from the knowledge of a secret himself alone is master of, and will never condescend to communicate to the pretended wisdom of such a dull impostor.

Q. I am a handsome Lady, I have two Gentlemen make their addresses to me, the one a clergyman, the other a counsellor; their estates are much at one, having but little to trust to but their gowns: I desire to know of Apollo, which I must chuse, for I am in a strait to know, whether I should follow the Law or the Gospel?

A. Madam, since they have both little besides the gowns to trust to, you may e'en shake them in a bag, and take your chance; for gowns without brains are but a slight dependance; of which if either has a competency, it will alter the case, and turn the scale that way.

*Q. Apollo, arm'd in the defence
Of one you've charg'd with want of sense;
Boldly poetick lists I enter,
And am resolv'd my all to venture
In the behalf of injur'd friend,
Whom you would late to Bedlam send.
Can no man ask a CIVIL QUESTION,
But he must strait be made a jest on?*

Such

*Such usage more befits a Jew;
Your father better manners knew.
He a good-natur'd god would guess
Men apt' ad respondend' express'.
Guess then (as he has often done,
Or I shall guess you not his son)
The number of those children slain
By Herod on Bethula's plain:
And quickly, or your adversary I
Will with Iambicks smite you hip and thigh,
For bantering of my honest friend, F. J.*

*A. Why all this rout! why this ado!
As you were fit for Bethlehem too,
And we with one unlucky stone
Had made a double prey our own.
Go on, and in Iambicks write
Whate'er your frenzy shall indite.
The off-spring of your injur'd brain,
(No favourite of Minerva's reign)
A seeming paradox, tho' wild,
Yet harmless as a Bethlehem child.
Thou dire *Lycambes* in reverse,
Thy lines unwounded we rehearse.
So innocent a pen, we hope,
Will never send us to the rope.
Should you (for this is, what you tell us)
When to the lists you would compel us,
E'en of your *all* an hazard make,
No odds appear in such a stake.
Fantastick guesses we decline,
Nor such uncertainties opine,
While we our thoughts of you express,
'Tis something farther than a guess.*

We receiv'd the following challenge from the Gentleman who sent us the question relating to *love's blindness*.

Q. Gentlemen, your answer has extracted a second part; and since we are so fairly engaged, e'en let's go thro' with it, do it as it should be, and spare no satyr, depend on't, returns shall be endeavour'd by yours, &c.

*Sirs, be so kind
 To help the blind,
 For sure I can't discover
 That gross mistake
 You say I make,
 Excuse me, I'm a lover,
 If blind, no wonder.*

*Then pray, Sirs, show
 (That's if you know)
 Where it appear'd to you;
 Express the line,
 Lest some opine
 You were dim-sighted too,
 And made a blunder.*

*You say I'm dull,
 I know it well,
 Yet not without a reason;
 For why, I follow
 The great Apollo,
 Who writes in ev'ry season
 As dull as most men.*

*Now since you sit
 As lords of wit,
 And use such means to shew it;
 Take my advice,
 The age is nice,
 Employ your brighter poet,
 Wit you may boast then.*

A. Before we enter the lists against so formidable a champion, we would advise him to look back to his first question, and ask his judgment what example taught him to believe men thought *love* blind, because he shuts one eye to see the clearer with the other; and having so far comply'd with his request, leave at him, as he said by the Lady.

*Would we be kind,
 And help those blind
 Whom chance made so, we might,*

But

But *can't* procure
A certain cure
For one who *ne'er had* sight,
And *such* as you,

As for *the* line
Which we opine
So flatly dull and poor;
We cannot well
The *meanest* tell,
For they were *worst* all o'er,
This we'll prove true:

If thy *thick* skull
Thinks we write *dull*,
'Tis out of pity done;
For *owls* like *thee*,
Would dazled be,
To see a *noonday* sun:

In beams of glory.

If 'mongst our rays,
Some *fainter* blaze
Darts forth a flame less bright;
'Tis shining through
A cloud like you,
Eclipses *wanted* light,

So ends the story.

Q. There is an old minx,
As monstrous as Sphinx,
That plagues me with her good nature;
At whose Shipton-like phiz,
Fear makes my hair friz,
I wonder who was her creator.
She'll confess her self old,
Weak, clumsy, and cold,
But subjoins this cursed conclusion,
That if David did kiss,
When old, a young miss,
Without any sin or pollution,
'Tis as lawful for her,
(Since like cause she'll infer)
To kiss without shame or confusion.

Now whether or no
 It really be so,
 I do not require your solution;
 Tho' advice how to trick
 This fiend of old nick,
 You may give without diminution?
 A. We suppose the old hag
 Has a swinging long bag,
 Altho' she is past procreation;
 Yet if marriage she'll sue,
 You ought to be true
 For that *valuable consideration*.

On the Duke of Marlborough's late success.

Illustrious guardian of our nation, when
 Will thy *Herculean* labours cease?
 Never, the Hero cries, 'till heav'n
 Has blest my toils with glorious peace.
 See how the bright celestial quire,
 Yon roof of azure bow,
 Whilst they the *faithful voice* admire,
 And join to make that *future, now*.
 For such a fatal blow
 Great Marlborough has giv'n the *Gallick* pow'rs,
 The ages for renown, in vain
 They promis'd to regain,
 Contracted seem to hours,
 Sufficiently only to compleat their *overthrow*.
 Great Marlborough! the name like thunder rolls
 With equal terror to their frightned souls;
 The name alone henceforth shall fight,
 And vanquish too the affluence of their might,
 Whilst their great Gen'als with expiring breath
 Shall court thy sword, to set 'em off in death.
 Ambitious Lewis, who hath long
 Fill'd the brave warrior's song,
 With trophies numberless obtain'd,
 At thy superior genius shrinks, to find
 His scroll of glories by thy actions stain'd,
 And all his laurels to thy conqu'ring brow resign'd.
Q. What

Q. What is the meaning of those two verses in the 26th of Proverbs iv. 5. Answer not a fool according to his folly, lest thou also be like unto him? Answer a fool according to his folly, lest he be wise in his own conceit?

A. The seeming contrariety is a rhetorical elegancy, and recommends a different behaviour at different times and seasons. When we can propose no good, no advantage by answering a fool, we are forbid to do it. When we have a prospect either of reclaiming him, or at least of abating his presumptuous conceit, we are commanded to do it. And indeed in many other duties the same thing may be impertinent at one time, and yet necessary at another: so true are those words of this very author, *To every thing there is a season.*

Q. Pray inform me, which is the greater sin, to keep from church when the Sacrament is given, or to turn one's back on that ordinance?

A. It is surely worse to be absent from church, than to be present there, tho' you receive not the holy Sacrament; since by the former you turn your back (in the most important sense of the expression) on a double ordinance at once.

Q. Several Gentlemen discoursing in relation to sport, one queried, how many woodcocks (they thought) two Gentlemen and himself killed in one day? the Gentlemen having guess'd eighteen, the querist replied, We kill'd seven and thirty, and a hare. Upon the properness of wh. is answer a debate arose, and a wager being laid, it was agreed to be determined by the ingenuous British Apollo. The dispute is purely upon these words, viz. And a hare.

A. Though the sentence might pass in common conversation, and it might savour of pedantry to take notice of it, unless it were done, as we here suppose it, for laughing sake; yet if critically examin'd, it will not bear the test. For since the Gentleman propos'd to do no more (for such was the tenor of his procedure) than to inform the company how many woodcocks he and the other Gentleman had kill'd; by including an hare in the information, he makes no distinction

between hares and woodcocks. But tho' he made an hare a woodcock, we won't say he made himself one.

Q. Gentlemen, *I desire your sentiments of the following expression of St. Paul, viz. Marriage is honourable in all, and the bed undefiled: for to me it seems that he allows of a bed of concubinage, according to the ancient custom of the Hebrews?*

A. Your exposition of St. Paul's meaning is very odd and singular; since by any person who considers seriously that Saint or his doctrine, the sense of the expression above-mentioned will be taken no otherwise than thus, Marriage is honourable in all, while the bed is undefiled.

Q. *My master order'd me to buy some goods for his private use, and I knowing where to buy as cheep as those that buy to sell again; and having liberty to buy where I pleased, I bought the said goods 10 per Cent. under the price at shops, and under the price that my master used to give. I am in doubt whether I may honestly put 10 per Cent. in my own pocket, or not; for I desire no ill-got gain; no, I would flee from it, as I would from an infectious disease, lest my all being tainted therewith should be consumed? Your speedy answer will very much oblige, because I shall charge accordingly. Yours, T. C.*

A. You will perceive that you are forbid to pocket up the overplus, if you but consider these particulars; 1. He who employs another to buy any thing for him, either *does*, or *does not*, suppose that he will buy at the lowest rate. If the latter, it is because he would allow traders a reasonable profit; and in such a case you cheat the persons which you buy of: if the former, you are then chargeable with a double sin, with a breach of trust, and of justice too 2. Do you think that your master would allow you in such a practice? If you think he *would*, you may acquaint him with it, and his leave will take away the foundation of the question: If you think he would *not*, it is an act of disobedience in a servant to act contrary to the allowance of his master.

Q. Whe-

Q. Whether a puncture with a pin in the parts of coalition of the twins at Charing-cross will cause in each of their minds a distinct sensation?

A. A puncture in a part common to them both must necessarily occasion a sensation in them both, and that sensation must be also necessarily distinct, in that they have each of them a distinct soul.

Q. What is the cause of the apoplexy?

A. Authors have assigned several causes for this distemper. *Barbet* derives it from a thick *lympa*, for the most part obstructing the nerves. *Deckers* imputes it not only to *lympa*, but tough phlegm or other matter contained in the brain, and hurting the nervous parts. The famous *Webster*, whom *Willis* partly agrees with, ascribes it to one or both of the following causes, gathered from anatomical observation, *viz.*, a serous colluvies overflowing the whole head; or extravasated blood compressing the ventricles of the brain, and hindring the emanation of the animal spirits, to which last most authors seem to agree.

Q. A Gentleman happening to travel in very rough and turbulent weather took such a violent cold in his head, that it occasioned deafness, and (after having tried many remedies for the removal of the obstruction, all which proved ineffectual) he had his ears syringed, which brought away a great deal of congealed wax, and he was thereby restored to his hearing; but still from that time he retains a singing noise in his head, which is frequently attended with violent pains. What is the cause of this noise and frequent pains in the head, and what course shall the Gentleman take to find relief?

A. The primary cause of these symptoms is by your self properly attributed to cold, whereby serosities and vapours are sent to the brain, and there imprisoned through the constipation of the pores: but from your own observation that noise may be imputed to some filth and impurities remaining in the ears.

Q. Why.

Q. Why are women soonest won, when most averse in external appearances, while lukewarm and indifferent women, having once deny'd, are seldom or never obtain'd?

A. Towards objects indifferently agreeable, or perhaps extreamly welcome, 'tis a commendable policy in a Lady to feign AVERSION; since thereby she gains a favourable opportunity of discovering the real or pretended passion of her lover, and may at any time reward him, as she thinks convenient; while a cold deliberate Lady, to a person whose addresses she dislikes still gives sedate denials, as generally finding daily imperfections, and seeing more and more reasons to hate or slight him.

Q. I am deeply in love with a person who is in the possession of one who does not deserve the blessing he enjoys: and tho' I have reason to believe she does not hate me, yet will she grant me no favours. She allows me indeed to visit her, but has told me, whenever I make the least mention of love to her again, I shall forfeit her esteem. Now to obey her, or not, I am equally unhappy; I have endeavour'd by absence to cure my malady, but in vain, it having reduced my body into as bad a state of health, as my mind?

A. If the Lady's frowns have check'd your hopes, 'twould be a double blessing could Apollo's anger blast your wickedness; if your body knows no health, your mind possesses less religion, or you'd ne'er have drawn the shameful curtains of your base intentions, and expected us to have become the pandars to your lust, and not only encourag'd, but advis'd the practice of adultery.

Q. Whether children got before marriage may lawfully inherit an estate, if the couple be married before the child is born?

A. All children born in wedlock are by the laws of our country esteem'd legitimate.

Q. Whether the woman hath an equal right, and may divorce her self from her husband, in case he is guilty of adultery? I am yours, the nimble-finger'd Lady.

A. No woman can divorce herself, but the law will

will do it for her, if she can prove her husband guilty of the sin you mention; but 'tis ten to one, your doubts are as nimble as your fingers; and if so, your jealousy may prove too hard for your reason; and make you fancy your husband commits crimes he never thought of.

Q. Gentlemen, pray give me the reason why after dinner or eating my victuals I am as much intoxicated as if I had been drinking at an excessive rate?

A. It is because the brain being crouded with the grosser vapours ascending from the aliments, the influx of the animal spirits out of the carotid arteries into the nerves is partly obstructed, which rendring the nerves remiss, that drowsy disposition follows.

*Q. Since Apollo's eye-bright
So corroborates sight,
That you into milstones can pry,
And discover what's there
To a thread or a hair,
As well as the pecker so nigh;
It came into my head
As I lay in my bed,
Musing on you DIVERS in nature,
Why 'tis said that a horse
Should be better, not worse
For foucing snout deep in the water:
I had sent this in prose,
But for fear I should pose,
I thought that in verse would be sweeter;
So have taken the pains
(For your quarterly gains)
To put it thus brightly in metre.*

*A. If the force of your eye
Can direct us to spy
What a millstone within it contains,
Since at farthest your head
Is no harder than lead,
We can easily fathom your brains.
When a mare goes to drink,
And sips from the brink,*

Like

Like a country girl with her lover,
 'Tis a sign that *within*
 Her vitals begin
 To fail by their briskness to move her;
 But when a strong *horse*
 Whose spirits have force,
 And fly with a motion much quicker,
 To drink is about,
 He thrusts in his snout,
 And cools his hot nose in the liquor.
Q. When, Phœbus, you can,
Pray answer a man
Why so many widows do marry;
Not respecting their age,
They'll persist to engage,
Nor can reason or laws make them tarry.
Some sixty there be,
And some eighty three,
That hobble along to the church,
And with jaws pale and wan
They smile upon man,
Whilst their daughters are left in the lurch,
My poetry's bad,
And my subject as sad,
Yet I hope it may still be forgiven,
Because, like my bride,
They halt on one side,
In their feet being somewhat uneven?
A. 'Tis the widows delight
In the conjugal rite,
That induces these frequent adventures;
And those prevalent charms,
Lodg'd in masculine arms,
That makes them renew their indentures.
Then blame not your muse,
Nor your Madam abuse,
Or affect such an insinuation;
For your subject is new,
And your poetry too,
Therefore fit for the widow's occasion.

But here's reason beside,
For your claudicant bride,
Why with progress unequal she traces;
For unconstant as fate,
She can ne'er be sedate,
But delights in ambiguous paces.

Q. Now by the mass, my British blood ferments,
From corpus sanum, thus mens sana vents
It's just resentment of your unjust answer,
And to return the charge does thus advance, Sir:
Know then, O Phœbus with a fiery face,
That looks as radiant as the scoured brass,
Hot as that phiz, so was thy answer too,
Which from thy fervent scone so rashly flew:
To call me toper, 'twas unkindly done,
When I so freely told you I was none,
'Twas not an answer that became the sun.

A. A brazen threat's beneath Apollo's view,
He flights your passion and resentments too:
Nor has your ferment sober brains display'd,
But what is worse than sottish, prov'd you mad;
Hence will the Delian god his pity shew,
Since *mentis inops* makes it highly due.
But shou'd you dare with bold *Marsyas* fire,
To strive with *Phœbus* and provoke his ire,
A victim made like him you must expire.

Q. Apollo now hark,
For I'm in the dark,
And besides in a damnable fright,
Then where shou'd I run,
But unto the sun,
Since we find he is all over light?
'Tis about half a year,
(I speak it with fear)
Since I and three more paid for marriage;
And may I be curst,
If that the three first,
Ben't deliver'd without a miscarriage.
Which makes me e'en wild,
Since my wife's with child,

Lest she shou'd so nimbly run,
 I told the midwife,
 Who swears by her life,
 'Tis a thing that is commonly done.
 She told me in flat,
 The ground it was fat,
 Because not long since a fine garden;
 Be it spoke to her glory,
 I heard her sly story,
 But think her arguments not worth a farthing.
 Be it known to your grace,
 Newport-Market's the place,
 That now is so fruitful when sown;
 The reason I'd know;
 Why that shou'd be so,
 For I of my self can find none?
 A. Alas! Thou poor wretch,
 Whom spirits can't fetch,
 From the horrible fright thou art in;
 We wish thou art clean,
 Such sights thou hast seen,
 Effects of the conjugal gin.
 But what is yet worse,
 Thou tak'st for a curse,
 What others a blessing believe;
 That thy wife is lov'd well,
 And thy neighbours excel
 In kindness their succours to give.
 No doubt but thou art
 A cuckold in part,
 Tho' as yet but in embrio conceal'd;
 If thou rav'st thus before,
 Thou wilt stamp, fume and roar,
 When thy horns are entirely reveal'd.
 But is thy thick scull
 So wretchedly dull,
 To complain of thy fate in that place,
 Since they rather wou'd conser,
 Thou wert but a monster,
 If exempted alone from the grace.

The place, nor the air,
In thy destiny share ;
Since thy fortune is fate's sure decree,
Shou'dst thou live in the center,
And mankind cou'd enter,
A cuckold thou'lt certainly be.

*On Prince Eugene's late bravery in conjunction with the
Duke of Marlborough.*

TO Brutus musing on a doubtful scene
Appear'd a fantom with a gasty mein.
The baleful spright exclaim'd in surly strains,
Thy evil genius, on *Philippi's* plains,
I'll meet thee to thy better fate averse,
And spoil thy fond designs with blasting curse.
And thus *Eugene* an elder son of fame,
A guardian angel to the *Austrian* name.
But *Vendosm's* evil genius took his leave
In words prophetick of a short reprieve.
At *Flandrian Oudenard* again we'll meet,
And in a dire embrace each other greet.
There, there shalt thou in blood-congealing fright
Retrieve thy master's honour by thy flight.

*Q. I desire to know, whether the wine, which our Sa-
viour made out of water in Cana of Galilee, was white
or red?*

*A. Red, as we conjecture, that the miracle might
be the more conspicuous to the testimony of the eye,
and this conjecture agrees with that celebrated mo-
nastick,*

The bashful water saw her God, and blush'd.

*Q. What is the meaning of that passage in 1 Tim.
ii. 15. notwithstanding she shall be saved in childbearing.
For all hope to be saved, whether married or not?*

*A. She, that is (by a figure call'd Enallage) all wo-
mankind, shall be saved, Ἀπὸ τεκνογονίας, thro', or by
the means of childbearing: That is, by that seed of
the woman which broke the serpent's head. And by
this the Apostle intimates, that the same sex, which
was the occasion of our fall, was in compensation, as
it*

it were, an instrument in our recovery : and therefore, tho' first in the transgression, had an equal share in the blessing of the promis'd seed.

Q. I desire to know what sex the angels are of, and whether God created them all, as some say, at the beginning of the world, or hath there been any further increase of them to make up their first number since their creation? &c.

A. Sex is a distinction of material substances; and therefore incompetent to immaterial beings. That the angels were created before the world, we learn from *Gen. iii.* Where we read both of an angel of darkness, *ver. 1.* &c. and of angels of light, *ver. 24.* But how long they were created before the world, and whether the vacancies of the fal'n angels were supplied, the Scriptures inform us not.

Q. Gentlemen, I desire to know whether a person born in a popish country, but of protestant parents, and baptized in the church of Rome, ought when opportunity serves, to be rebaptized by a protestant minister, tho' educated in the principles of the reformed religion? Gentlemen, your speedy answer will satisfy your doubting querist.

A. The corruptions of the church of Rome do not render her ordinations invalid, nor consequently her baptisms ineffectual. For she professes the fundamental articles of the christian faith, tho' she adds such a miscellany of false and unscriptural doctrines, as is a clear and undoubted vindication of us protestants from the charge of schism, notwithstanding our non-compliance.

Q. Is it your opinion, that faber quisq; fortunæ suæ? Or do you think there's any such thing as fortune or chance? If yea, pray describe it as plain as you can, or at least let us know how far, as you conceive, it affects human actions?

A. If we wou'd be Christians (as who of us wou'd not?) we must exclude blind fortune from any influence on our affairs, and acknowledge what we learn from the mouth of truth, that the very *hairs of our head* (and we must own, that no parts of us are more inconsiderable than our hairs, since we so freely
part

part with them) are all numbered; are all at the disposal of an over-ruling Providence. We can never therefore assent to that mistaken maxim, unless we may understand it in this limited acceptation, that God frequently makes a prosperous estate to be the reward of our industry, the crown of our endeavours. And to many of the unfortunate he vouchsafes the opportunities of success, tho' they unhappily let them slip thro' a wilful slothfulness, or a careless inadvertency.

Q. There is an island in the Aegean sea, on which, if two children were born at the same instant of time, and should also die at the same instant of time, the life of the one wou'd surpass the life of the other by several months. I desire to know how it can be?

A. The question was taken out of *Gordon's* geographical paradoxes. But since that author leaves his paradoxes to the solution of the curious, we shall offer our thoughts upon the matter. But we must first premise, that the querist has left out a passage in *Gordon*, the want of which renders the paradox incapable of solution. For there the children are suppos'd to live some years.

Different parts of the island specified may be suppos'd to use different courses of the moon; in one place her periodical, and in another her synodical. And as the latter is a larger revolution than the former, so within the compass of some years the difference will amount to several months.

Q. Gentlemen, My curiosity leads me to ask the original of Tyburn, and from whence that fatal tree took its name?

A. As to the antiquity of *Tyburn*, 'tis no older than the year 1529, before that time, the place of execution was in *Rotten-Row* in *Old-street*. As for the etymology of the word *Tyburn*, some will have it proceed from the words *tye* and *burn*, alluding to the manner of executing traytors at that place; others believe, it took its name from a small river or brook once running near it, and call'd by the Romans *Tyburnia* :

burnia: Whether the first or last opinion is the truest, the querist may judge as he thinks fit.

Q. What is the true and original use of accents in the Greek tongue?

A. The Greek accents were principally design'd to be characteristicks of pronounciation. But in some words they were intended also to distinguish the signification of them.

Q. From the most ancient and numerous society of cuckolds, To the most honourable and learned society of the sons of Apollo. Gentlemen, a little of your help, or else we are all undone, in this sad case we throw our selves at your altar. We are laught at, and blam'd for our wives faults, and all, what we can say, will not persuade people to the contrary; pray write a word to the town in our favour, and run down those raskals which are the cause of our affront; but may be, we speak to our adversary, and so, we shall be laught at the more; yet we have a better opinion of you then so, and expect that you will remember us, if you do, we will spread your name as far as our society extends it self, and we think that is as far as you can desire, assuring you, we shall be for ever your most obedient servants. Written by me Seganarella, secretary to the said society. Signed by me for all the society. Sot in town.

A. You deserve your cuckoldom for your cowardise, are you not a powerful army of your selves; have you not all faculties, arts and sciences before you, to raise recruits in; and have you not a god, the great *Vulcan* to lead you on to conquest, with the advantage of being arm'd by him, who made armour for the gods, beyond what your enemies can pretend to, your fronts being also arm'd by your wives to their terrour? Add to this the stock of patience you are naturally endow'd with beyond all mankind, sometimes as necessary for support as courage; nay, also a vast strength of friends even amongst the cuckold-makers; for generally they are the husband's dearest friends who cuckold them, no others having such
oppor-

opportunities : and do you, who have such natural strengths, and such powerful allies, ask for further aid ?

Q. When one person shall lay a wager of a bottle of wine with another, Whether the loser has a right to drink part of the wine without the winner's consent.

A. Custom gives the loser a right of participation, that being the end of laying wagers to be spent ; for they really lay but part of the wager, it being done when the persons will not adventure the whole money.

Q. Ye sons of Apollo,

Whose brains are not shallow,

But rise in the morning early :

Pray tell us then clear,

What time of the year,

The Egyptians sow'd their barley.

A. You seem, Sir, to wonder,

But sure, 'tis a blunder,

That the barley i'th' ear was display'd,

And expos'd to the hail,

Whence the harvest wou'd fail,

While other corn lay snug in the blade.

That this effect wou'd ensue,

We might know to be true,

Without any rising early :

For thus it must be,

In every countrey,

Sow when they will their barley.

Q. The reason to the humble querist show,

What makes the inconstant sea to ebb and flow.

Or from what corner of the ocean wide

Proceeds to the neighbouring shore the flowing tide,

Or in what part of that prodigious deep

Does th' watry God his royal chariot keep ?

A. Apollo, and his sister Moon combin'd

To cause a tide in the expanded brine.

'Tis from the middle of the watry sphere,

The fluxes of the ocean first appear.

Where, tell us where, but in the british deep,

Shou'd Neptune his triumphant chariot keep ?

Q. You sons of bright Phœbus,
 Who in omnibus rebus
 Are fit to advise the distress'd,
 Tell what you opine,
 In this case of mine,
 And your kindness shall e'er be confess'd.
 I love a young charmer in th' eves of nineteen,
 Th' angelical'st creature that ever was seen.
 By her looks and her blushes her heart should seem mine;
 Pray tell me if that's an infallible sign.
 If not, pray may not I reason'bly blame her,
 Since ubi est oculus, ibi est amor?
 If you'll give me an answer and keep to the text,
 And be sure to insert it on Wednesday next.

*When ever I marry you shall come to my wedding,
 As witness my hand a subscriber.*

A. To say that your judgment a little occult is,
 Is needless, since you are *cum aliis multis*,
 But since the distress'd we advise,
 All doubts we'll defy,
 And a paradox try,
 To make you a lover and wife;
 If a Lady you doat on, so young and so fair,
 Her looks are like sunshine, her words like the air,
 The clouds of ill nature the first may eclipse,
 And the last do too often take root in the lips;
 The face is no index to set forth the mind,
 And the tongue and the heart are oft widely disjoyn'd;
 But he who aright of his mistress wou'd guess,
 Shou'd judge of her thoughts by what actions express;
 This, Sir, is our counsel, and if you will not hear it,
 'Tis ubi est amor, ibi asinus erit.

Q. Incompass'd with a thousand woes,
 Immerst in wild and black despair;
 To thee I come, in hopes you'll prove
 Propitious to a dying fair.
 My faithful love is dead!
 Shall I expire to ease my tortur'd breast?
 Or will you try to charm my grief to rest?

From disconsolate Maria.

A. Alas!

A. Alas! *Maria*, whither has thy grief
Drove thy afflicted soul to find relief;
By voluntary death to ease thy pain!
Oh! think what endless woes for such remain.
With sov'reign balm we'll cure thy wounded mind,
And teach thee more substantial joys to find.

Weigh equally all sublunary blifs,
How faint, infirm and momentary 'tis;
Again revolve a vast eternity,
With those extatick joys above the skie,
By these your soul will be plung'd in delight,
Whilst those for humblest thoughts appear too slight;
To these let your ambitious soul aspire,
Supported by the bright seraphick quire,
You'll soon contemn what you approv'd before,
And your imagin'd loss afflict your mind no more.

Q. What's happiness? *The copious word explain,*
Which long I've lab'ring sought, yet sought in vain.

A. The depth of happiness no man can found,
Nor can we paint a blifs that never yet was found.

Q. Apollo's sons, in whose bright lines
Your high descent most clearly shines,
Inform an humble, loving querist,
Who sighs and dyes for cruel dearest,
What women mean by cold denying,
When by their eyes 'tis downright lying?

A. When courted virgins prove so shy,
And with their words their thoughts belye,
'Tis politickly done by dearest,
To ape the practice of our querist,
For while your looks and language doubly lye,
Well may her speeches contradict her eye.

To Boileau, Writer of the French King's History.

Historick Sir, thy eloquence forbear:
What further wonders can thy pen declare?
No new exploits to swell another page,
Unless thou wou'dst describe thy master's rage,
And tell the world with what indignant thought
He lost the glories he so dearly bought.

But will thy pension cease, unhappy scribe ?
 Does that alluring charm thy fancy bribe ?
 Why then go on, and let with pompous show
 Encomiums in their usual channel flow.
 With tuneful voice advancing fame resound :
 Thy praise will satyr prove, thy flourish wound.
 Each sprightly thought sprung from thy pregnant
 brain,

Will but impeach a now inglorious reign.
 While sharp invectives make the surface smart,
 Thy smoother eulogies will reach the heart ;
 With glaring wit the borrow'd lustre close,
 Faint, where it can't conceal, does but expose.

Q. A certain person, who liv'd a wicked life, happen'd to have an opportunity of saving his country from utter ruin, provided he wou'd lay down his life : He was just going to do it, when he bethought himself of the wretched life he had liv'd, and what a desperate condition he shou'd be in, shou'd he then die. The question is, whether he ought to live and repent of his sins, tho' in so doing he ruins his country : Or save his country, tho' to the great hazard of his soul in the other world ?

A. Not to enquire into the matter of fact ; before we come to the decision of the question, it may be necessary to offer these preliminaries.

1. It is allow'd possible for a man to be ready to undergo the severity of martyrdom, yet (in case he were to live) be unwilling to bid adieu to his darling vices. And yet repentance (which includes a sincere purpose of amendment) is indispensibly necessary to a saving state.

2. It can be no man's duty to expose himself to the terror of damnation for the performance of a duty. For as that implies a repugnancy in the very terms, so it notoriously violates that eternal law of self-preservation engraven upon our hearts ; it is dissonant to all the principles of a reasonable nature, and overthrows the guardian motives of the christian dispensation.

From

From these two premisses this conclusion will naturally result, that a man may die upon so generous a design as the preservation of his country, and yet fall a brutal sacrifice to his own folly. But give us leave to premise also these further thoughts.

1. The merits of the cross, which we are commanded to apply by faith, claim the very whole of our remission. And tho' good works are indispensable conditions, yet since, (however necessary) they are no other than conditions, we may consider a person ready to be offer'd up for his country's sake, as willing to perform the conditions, shou'd any thing step between him and death; as having it at his free disposal (we mean it in a natural, not in a moral sense) whether he will retain his life, and thence enter on the immediate performance of those conditions; nay, as making an actual commencement of them by engaging in so good a work, as it is to die upon a more extensive view than *for our brethren and companions sake*.

2. To die for the rescue of our country is not a matter of choice; but a positive, but an absolute command, since as Christ laid down his life for us, so we are peremptorily enjoyn'd, in imitation of so endearing an example, to lay down our lives for the brethren.

From what has been premis'd it necessarily follows, that a wicked liver may die for his country with a modest expectation of acceptance, if punctually observant of these particulars. 1. If he husband the moments he has to live, in the utmost severity of repentance. 2. If he stedfastly resolve to perform an acceptable obedience, shou'd providence unexpectedly snatch him from approaching death. 3. If notwithstanding he be ready to shed his own blood, he yet place his intire confidence in that precious blood, *which speaketh better things than the blood of Abel*. 4. If he seek not his own glory; but, by superstructing those christian principles of pleasing God and imitating Christ upon those moral ones of tenderness and com-

passion for his otherwise unhappy countrymen, perform the duty to the praise and glory of God.

Q. Why do the Roman Catholics assign a punishment of purgatory to purge their Devotee, since the spirit, that is an immaterial being, cannot be touch'd by a material substance ?

A. Because they, who believe that the same body may be in more places at once (and such is the consequence of transubstantiation) may believe any thing tho' never so absurd.

Q. I find Gentlemen, ye are excellent at solving deep questions, pray tell me how a calf which fell into a well, at an inn at Loughton Busard in Bedfordshire, shou'd be taken up again at another inn in the same town ? Which I have heard by the neighbours affirm'd for a truth.

A. If the well at Loughton Busard is not quite unfathomable, 'twill be no difficult matter to find out the depth of your calfe's head question ; for 'tis possible, there may be some subterraneous passage from one well to the other, and the poor frightened traveller might probably give notice to the people of the other inn, by an exclamation or two in his own language, of the arrival of so odd a guest by such an uncommon road as that he pass'd thro' ; this may satisfy the querist if his question contains downright matter of fact ; if not, he must consider that *Apollo* being so little conversant underground may reasonably expect to lose his way in so obscure a labyrinth as the well of Loughton Busard.

Q. Gentlemen, I would know whether love ought to be prefer'd before amity, or amity before love ? And what the difference is between an ordinary and tender amity, and you will oblige Liberia.

A. Madam, your twin-sisters are so closely united, that like the Hungarian girls at Charing-Cross, 'tis impossible to possess the one without the other ; and as to the distinction demanded in the latter part of your question, 'tis so obvious to the judgment of every common artist, that you may read your answer in the eye, the voice, the air, or action of the person you wou'd guess at.

Q. Whence

Q. Whence came the saying that LINCOLN was, LONDON is, and YORK shall be, the greatest city of the three.

A. From an old prophetic saying of mother Shipton's ; which tradition reports to have been verified in the unfortunate destruction of the city of London by the dreadful fire, of which the pillar upon Fish-street hill is a stately, but unhappy MONUMENT.

Q. Gentlemen, a young gentleman has visited a gentlewoman every day for a considerable time, he is very obliging in all his actions and expressions, his person and circumstances no ways despicable ; but has never declared any design he has, in being so constant a visitor ; he always behaves himself with a great deal of civility and modesty ; but for fear long conversation should breed affection, your opinion is desired with a great deal of sincerity, whether she had best to entertain him any longer or not.

A. Alas poor tender-hearted Lady. Since her soul is so very apt to take a love impression, she had best attack the Gentleman her self, tell him the danger she is in, by a continuation of his visits, and desire himself, who undoubtedly knows best, to tell her the meaning of them.

Q. Is it a good way for a young woman to get a husband, to entertain many lovers at once ?

A. Don't you know, the rolling-stone gathers no moss ; and that variety of choice confounds the judgment ?

Q. Gentlemen, A friend of mine not long since had money due to him from a Gentleman for goods sold, when he demanded his money the Gentleman was displeased, so paid him in a huff ; writ a receipt himself in full of all accounts to this day of the date, and for ever after ; my friend sign'd it, and since this the Gentleman hath sent for goods, my friend deliver'd them. Now whether the money is recoverable or not, if the Gentleman be not just ? Your opinion is desired, and you will oblige your humble servant.

A. 'Tis very probable, that the Gentleman's angry resolution to have no more concern with the person to whom he ow'd the money might excite him,

out the least thought of injustice, to add the words (*for ever after*) to the receipt: But allowing his designs unjust and villanous, the court of equity will find sufficient means to check the hop'd success of his designing treachery.

*Q. Goodman Pollo, After my kine lose presented to you
unknon this comes to let you kno that my daum tum from
Lunnun yisterday to be shure and told us woundy nuse about
you how that you foretell al kine of questions to be shure
and so now I am cum my own sen to ax you one And
udsbud if you can ansur it ile set your naum up all about
our cuntree to ba shure and then if you cum down you
will get scriburs I think you cale um enuse to maintain you
as loun as you life to be shure.*

*I beg you then tell me. how comes it about,
And who first found the charming secret out
When I wish churm and slick keep such a clutter
From sower cream put in out comes sweet butter
And how haps sum so thin and sum so thick
As you see in butter and buttermick
If you answer me at this first warnin
Ile give you toast and buttermick every mornin*

whilst I am Dorothy Skimwell as the saying is.

*A. Goody Skimwell, My measter Pollo thanks you
for your kind lose and we hope you are all in helth
as we ar at this presant time of riting and I have
sent you as good a anser as you can have from any
boddy at all and as for gitting us scriburs we thank
you as mutch as if you did for our naum is so mutch
up that we have at least 3 peeks every morning and
if you cum to Lunnun you shall be welcum to what
we have as I may say and I desire you to give my
kind lose to my fathar and mothar and my duty to
my sistar Phœbe which is all from yours till deth
Lucy Bright dary-made to Pollo.*

*The reson sweet butter is broat by our daums
From buttermick sower if I can hit the hard naums
Is becaus when in churming thay make such rout
The ascid particles are forced out*

The thick together drove with pains
The rest must needs be thin which remains.

Q. Like a justice of peace,
You sit at your ease,
Spitting fire, red hot salamander;
For all your repute,
You I shall cornute,
And your title dispute,
Which way came you by your grandeur?
Here you ride paramount,
Like an earl or a count,
And will hardly vouchsafe
Us mortals a huff,

Thou' odious piece of corruption;
Come tell me at once,
Are you Phœbus's sons,
By George I will know,
Or to Delphos I'll go,

Which it was by birth or adoption?
I fear its the latter,
Or else no such matter;
For I will maintain,
By your spurious strain,
You've none of his blood in your veins;
Be ingenious, a gift
On you I will shift,
A glorious pillory,
Next term call'd Hillary,
Et nolo te fallere,

Han't I taken a great deal of pains?
A. Like the ass in the fable,
You think you are able,
With loud brayings to shelter your fears:
What're's your repute,
We shan't you cornute,
Nor your title dispute,
Which way you came by your long ears,
Tho' you ride paramount,
'Tis not earl or count,

But Sir *Hudibras* knight
 By a natural right,
 For your birth disclaims an adoption :
 But *Apollo* restrains
 His more generous pains,
 Lest you shou'd in fright,
 Faint under his might,
 And behind there shou'd prove an eruption.
 But poetick fire
 Makes *Flechnoe* your fire ;
 For we will maintain,
 By your genuine strain,
 You've his whole mass of blood in your veins :
 But the gift you'd bestow,
 'Tis your own as you know,
 Nor wou'd we deprive
 Any one man alive,
 Of such a tittle to thrive,

For you have taken abundance of pains.

*Q. Whether a mighty king, by proxy wed,
 Does unacquainted with his consort sent,
 Repair first night unto the nuptial bed ?*

A. No ties of duty does his fancy bind,
 By his own will alone he must be led,
 Is oft well bred and slow, but oft'ner swift and
 kind.

*Q. I love a nymph, whose ev'ry part
 Charms both my reason and my heart ;
 Her face is so fair, her mind so bright,
 They cause both wonder and delight ;
 And that which does my bliss improve,
 With kindness she requites my love.
 Equal our fortunes are, agreeable our years ;
 And that which all allays, equal our fears :
 A crabbed matron does obstruct our bliss,
 Tho' much we love we very seldom kiss ;
 Stir'd up by hell, for to contrive our harms,
 And keep us from each others arms :
 She renders all our stratagems in vain,
 And cries, 'tis prudent young girls to restrain.*

But

*But O Apollo ! You whose gen'rous aid,
To all that need with freedom is convey'd ;
Direct me how to please this perverse creature,
And thereby gain access to kiss her daughter.*

*A. Alas ! Poor lovesick kifsless spark,
Led blindfold up and down i'th' dark,
What pity 'tis that so in vain
Your witlefs worship shou'd complain,
Cuckolds, and you know who, they say,
Can boast good fortune ev'ry day ;
But since thy case so bad we find,
We will hereafter change our mind,
For thy bright lines beyond dispute do prove,
If fools are sometimes blest, 'tis not in love.*

*Q. I desire your opinions, Whether you think it agreeable
to the laws of humanity, to kill a man that assaults us
on the highway ?*

*A. If the assailant make an attack upon our lives,
it is undoubtedly lawful to repel violence with equal
violence : But when he designs nothing farther than
a robbery, the case is worthy of debate.*

If by the laws of humanity you mean no more
than the laws of justice, the murder of the assailant
cannot be impeach'd of illegality. For as a poor man
has as just a title to the small modicum he enjoys,
as has the rich man to his large possessions ; so the
traveller has as good a title to his money, as has the
robber to his life. If therefore the latter put it out
of the power of the former to defend his money any
otherwise, than by so violent a reprisal, he, by so ille-
gal an invasion, forfeits his title to his life.

But if by the laws of humanity you mean, (as
the expression emphatically signifies) those laws of
love and affection, of tendernefs and compassion, in-
terwoven with our beings, and stamp'd as it were the
characteristicks of our nature, you should then consi-
der, whether it be agreeable to those endearing laws,
for the defence of so inconsiderable a property, (as is
that of a little money) to deprive your fellow crea-
ture, (for such is the robber still, notwithstanding
that

that he proclaim hostility against you) of so valuable an enjoyment as that of life. Nor can you overlook that important consideration, that if you kill him, not only in a state of impenitence, but in the very commission of an actual sin, he is irretrievably lost, undone for ever. Much less can so severe a procedure be consistent with that great law of reveal'd religion, so positively enjoyn'd under the *Mosaic*, so movingly enforc'd under the christian institution of loving our neighbour as our selves.

But then, when we consider our selves, not in a state of nature, but under the obligations of society, we cannot but reflect that the robber is a publick enemy; that to forbid so necessary a defence would give encouragement to the guilty, would prove an extensive misfortune to the innocent; that such a violator of the law stands, as it were, already condemn'd by law, and could you be so happy as to secure him, would be brought to publick justice. And as the eternal welfare of the villain may give way to the publick good, so in mitigation you may consider also, that should you spare so injurious a life, it is to be fear'd at least that the owner will proceed in his unlawful courses, and treasure up more wrath against the day of wrath; that should he, while under the sentence of the law, appear devoutly penitent, however charitably you ought to hope, you can place no confidence in that repentance which proceeds from so near a prospect of eternity; but must leave the executed person to the mercy of that God, who both knows the sincerity of his heart, and is the only judge, whether he will accept of his repentance as available to salvation; who, how sincere soever, has both lost the opportunities of action, and owes all his repentance to no better cause than so unfortunate a loss.

From the preceding particulars represented on both sides of the question, we subscribe to that middle opinion of a great moralist, that to kill the assailant is
neither

neither an unlawful action, nor a necessary duty, but left to the determination of the injured traveller.

But tho' we deliver this opinion in the general, yet such different circumstances may occur, that what is unlawful in some, may yet be necessary in others; and therefore a judgment must be form'd from present exigences.

But if we cannot take away the robber's life without hazard to our own, then this consideration added to the premisses on the other side of the question, which turn the balance, namely, that it will bear dispute whether it be worth the while to hazard the life of an useful subject for the sake of ridding the state of a single villain.

Q. You deny atoms, yet allow of a vacuum, which two opinions seem contradictory; for in denying atoms, you allow matter to be infinite in littleness, and consequently in bigness, which according to Mr. Lock (tho' a vacuist) proveth plenitude. Pray explain this matter.

A. We grant your proposition, that the denial of indivisible atoms includes infinite littleness, but yet deny your consequence, that infinite littleness infers infinite bigness. For tho' we own that it is surprising to human understanding for an infinite number of parts not to compose an infinite bulk, yet that this is only a difficulty arising from our imperfect idea of infinity appears from hence, namely that if we deny the proposition, and consequently deny matter to be infinitely divisible, we meet with an equal difficulty, but with a disadvantage considerable enough to turn the scales, namely that it is an object upon the level with our finite capacities.

Q. Why does the moon look bigger on the horizon, than when in the meridian?

A. To take no notice of the opinion exploded by Dr. Wallis, that author attributes this different appearance to the comparison we draw from the lands, &c. that lie between us and the horizontal moon.

Q. Is pepper eaten with such food we say is windy, because it decreases its inflation, or because it blunts those cor-

roding pungent particles abounding in those aliments? pray say for what reason, if for neither of these?

A. It is doubtless added to windy aliments, to correct their flatuosity, and blunt their acid crudities, and withal to strengthen the digestive faculty of the stomach.

Q. How is smart and pain to be distinguish'd?

A. They are equally distinguishable with a genus and its species; for smart is a species of pain.

Q. Why does an echo move in an arcuate, and not in a strait line?

A. Because an arcuate line is most agreeable to that circular motion of the air, which solves the phenomena of sounds.

Q. Whence proceeds the saltiness of the sea?

A. To pass by the opinion of *Aduſtion*, sufficiently exploded by *Varenius*, we think it reasonable to suppose that the salt particles of the sea derive their origin from the earth; nor can we wonder that the earth should have sufficient quantities of salt to supply the sea, when as there are saline rocks in the sea, as there is an whole island compos'd of salt, as there are salt-mines abounding in many places, so experience teaches us that common earth is temper'd with no small quantity of saline particles.

Q. Most noble Apollo,

Whose dictates we follow,

Because they're the product of skill;

We sing to your praise

In these evil days,

Where few to do good have a will.

Our fancies you please,

Our troubles you ease,

And our different meanings you spell:

When wrapt in a doubt,

Where we cannot get out,

Bright Phœbus the mist does dispel.

Last night I did look

In Euclid's twelfth book,

And that did some scruples ingender:

I could

I could not conceive
 The theorem he gave
 Concerning a cone and a cylinder.
 Now this is the case,
 If they've equal base,
 And jump in their height most directly:
 As the number one
 Proportions the cone,
 So three the cylinder exactly.
 And if this be so,
 I pray let me know
 Without making any objection;
 And pray, Sir, declare
 A method that's fair,
 By which I may gain the conception?
 A. That th' cylinder, Sir,
 Without any stir
 Is three times as big as the cone,
 Let Barrow declare
 In method so fair,
 You'll acknowledge 'tis clearly done:
 For if you deny,
 And start up a why,
 Absurdities thence will ensue;
 Which if you will shun,
 As sure as a gun,
 Th' position you'll own to be true.
 Q. Your opinion of that vulgar notion:
 The gen'rous lion, as by instinct taught,
 Will pay an homage when to virgins brought;
 But if her chastity receive a stain,
 Death and destruction for th' unchast remain?
 A. But should the beast devour the trembling maid,
 We would not think her chastity betray'd:
 Reason would make your harder thoughts relent,
 For virtue soars above a lion's scent.
 Q. Apollo, we beg you'd the question determine,
 Which Schisms has rais'd i'th' republick of learning;
 Some allow you a coach and four horses, and say,
 You ride round the globe in a natural day;
Whilst

*Whilst others imprison you close in a center,
 Out of which for your life you dare not once venture,
 Whilst th' earth is whirl'd round in a vigorous flight,
 Lik a pig amongst mortals, transfix'd with a spit,
 Then tell us, good Phœbus, which rightly has hit?*

A. 'Tis strange your presumption dares venture so high,

*As to offer at secrets confin'd to the sky;
 Poor Phaeton once an example was made,
 Whose father's commands had been better obey'd;
 How then dare you thus give temptation to fate!
 Which will dictate repentance, but urge it too late!
 'Tis enough that Apollo's bright influence reigns,
 And quickens your thoughts with poetical strains;
 You had best at a distance gaze up and admire,
 For the blest in his warmth may be burnt by his fire.*

Q. Have you a son single so bold as to venture
 To have and to hold, and so in the noose enter
 For better for worse? if so, to his arms
 I'll quickly surrender my bags and my charms.

Theodora.

A. What! in terms matrimonial more new propositions,

*And does rich Theodora espouse the conditions?
 An immediate reply for your charms should be made ye;
 Could you shun but the fate of the jolly old Lady,*

Q. Ye bold solutist, British gods in grain,
 Who science, wit and policy maintain,
 Tell why at sight the turkey-cock exclaims,
 And the red petticoat so much disdains:
 Why in such grandeur he displays his train,
 And seems with scorn to tread the fertile plain?

*Solve the above, ye lepid gods,
 And I'll make you as drunk as Essex hogs,
 Who ne'er drank ought but sack, ye dogs?*

A. Th' aspiring turkey of his colours proud,
 At each resemblance utters wrath aloud;
 Contemns the presence of a rival hue,
 And does ambition in his actions shew.

Then

Then quaff thy bowls with *Essex* swine,
And there thy hoggish boons confine;
'Tis *nectar* only suits our shrine.

Q. Ye learned *Phœbeans*,
Who deserve *Io* Pæans,

Pray give me advice in this matter;

I am modest and fair,

Young and brisk, which is rare,

Or else the whole town does me flatter;

Now to tell you the truth,

I am lov'd by two youths,

The one of a middling stature;

The other is tall,

As is any may-pole,

And both young, and both courteous by nature.

Now concerning my part,

I am little and short,

When compar'd with the swain that is tall;

But when with the other,

Like sister and brother,

The difference between us but small.

Pray which of the swains,

Here describ'd in my strains,

I shall chuse, I do beg your solution;

For I do resolve,

Tho' my self I involve,

To follow your sage resolution?

A. Handsome maid, then beware,

Of extreams have a care,

And be mindful to match your self wisely;

Without farther delay

Quit your index of *May*,

And the other will fit you precisely;

Since the middle you love,

Of this medium approve,

And rejoice in an apposite stature,

Where you'll probably find,

(If not union in mind)

A concordance in every feature.

JUGUM CONJUGII.

Parrhesii Epigram. 72.

NO hour in twenty four can steal away,
 Nor can one moment pass throughout the day,
 Wherein my noisy wife her clack with-holds,
 But at our wretched servants ever scolds:
 And if to urge her cause I don't agree,
 Her satyr changes, and she raves at me.
 To all she dictates wholly I conform,
 And when I'm most serene, I act a storm:
 So peace my wrath, and wars my peace prepare,
 And ease I purchase from the plagues I bear;
 Or I with servants or with wife must struggle;
 So wedlock proves (alas!) a mere litigious juggle.

Q. I would know the meaning of the Apostle in Col. i. 20. especially relating to that expression of reconciling things in heaven, because in reading a question in the Athenian oracle, Vol. 1. page 128. I found in the answer these words, It is not certain that Christ died not for the Angels; whereas I think we ought to be certain that he died not for the angels, and that none of the fallen angels were capable of repentance, because there was no satisfaction made for them to the divine justice.

A. Tho' we perfectly agree with you that Christ died not for the angels, yet we cannot subscribe to that argument you use, namely, because there was no satisfaction made for them to the divine justice: for the argument is nothing else than the proposition otherwise express'd, since to die for the angels, and to make satisfaction for them to the divine justice, are terms equivalent. And therefore your reasoning returns to this, Christ died not for the angels, because he died not for them.

We do not a little wonder that those learned Gentlemen of *Athens* should profess an uncertainty, in such a matter as is so plainly represented in the Scriptures, that he who runs may read. For that Christ died not for the angels, is either affirm'd or implied

in the succeeding texts. 1. We read in 2 Pet. ii. 4. *God spar'd not the angels that sin'd, but cast them down to hell, and deliver'd them into chains of darkness, to be reserv'd unto judgment.* 2. To this exactly corresponds that passage in St. Jude, *The angels that kept not their first estate, but left their own habitation, he hath reserv'd in everlasting chains under darkness, unto the judgment of the great day.* 3. From Heb. ii. 14. We learn that Christ was so far from dying for the angels, that he died on purpose to ruin and destroy them. *He took part of the same, that through death he might destroy him that had the power of death, that is, the devil.* And this we must allow, unless we will suppose that there was a distinction made between the devil and his angels. In Heb. ii. 16, 17. We meet with these expressions: *For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to become like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining unto God, to make reconciliation for the sins of the people;* where, as the former verse seems to imply, that as he took not on him the nature of angels, so neither did he die for angels; so the import of the latter is, that it was proper for Christ to be made like unto those whose pardon he was to purchase. Whence we gather, that he purchas'd not the pardon of angels, since he was not made like unto them.

We can no ways imagine that the fallen angels, while in such a place of torment, would not all of them have accepted a release upon any terms. Whence it would follow that they were all restor'd to their first estate. But whereas the Apostle speaks of reconciling to himself things in heaven, and things on earth, either this reconciliation must be taken in a more general sense with respect to the angels, and be suppos'd to imply no more than that, whereas they only were before in amity with Christ, yet now we and they are united together under him; or heaven and earth, in allusion to an *Hebrew* idiom, may import the whole world; or heaven may signify the *Jews*, who before
were

were the only citizens of the new Jerusalem, and earth the *Gentiles*, who were strangers to the God of Israel.

Q. Sirs, which way do you determine Saul died, whether by his own sword, or the sword of the young Amalekite, who brought his crown and his bracelet to David, for which David order'd the Amalekite to be slain; being the 4th verse of the last chap. of the first book of Samuel, says positively he fell upon his own sword. And the first sixteen verses of the first chapter of the 2^d book of Samuel seems to give sufficient proof the young Amalekite slew him at his request?

A. Tho' it be said that Saul took a sword and fell upon it, yet were it not for the succeeding verse, that relation might very well agree with the young Amalekite's account; since Saul might not have receiv'd a mortal wound, or at least not such an one as would presently put an end to his life, from the sword he fell on; and therefore might desire the Amalekite to give him an immediate dispatch. And indeed the very words of the Amalekite imply as much, where he first relates, that Saul said unto him, *Stand, I pray thee, upon me, and slay me, for anguish is come upon me, because my life (notwithstanding the wound which I gave myself) is yet whole in me:* and afterwards defends his procedure with this excuse, *So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen.* But since to those foremention'd words Saul took a sword and fell upon it, it is immediately subjoin'd, *And when his armour-bearer saw that Saul was dead;* which seems plainly to import, that Saul immediately expir'd upon his falling on his sword, we think it probable at least, that the Amalekite added part of his relation to the sense he had been witness to, with intention to ingratiate himself with David, by pretending to be a sort of accessory to the death of him who had pursued him as a partridge on the mountains. But if it be enquir'd why then he did not conceal the truth, and claim the whole action to himself; whereas he extenuates what he had done, and

pleads.

pleads in his excuse, that *Saul* would otherwise infallibly have died; we answer, that he might hang in ambiguous suspense, how *David* would resent the matter (who himself had had opportunities of slaying *Saul*, and yet withheld his hand) and therefore out of apprehension of the worst, might be willing to consult his own security.

Q. Was it not wilful murder in *Jael* to kill *Sisera*, after such a kind reception, as in *Judg.* iv. 21. and yet in the 5th chapter she is praised for it?

A. Such was *Sisera*, that it had been sinful to spare him at such a time as that. And therefore *Jael's* previous reception of him cou'd not alter the nature of sin. But yet we must acknowledge, that it was a treacherous procedure so kindly to invite him in: But as this might be the effect of ignorance, so we cannot but allow, that the action she perform'd, was both heroical and pious, while abstracted from that piece of treachery, she through a mistaken principle had been guilty of. And therefore we may suppose, that she is so highly extoll'd in this abstracted sense.

Q. Gentlemen, You have answer'd a great many diverting questions, which have given me no small satisfaction; I desire now you would answer one for my information, and that is,

Upon what principles *Adam* was to have been immortal, had he not fallen? Whether his body, which 'tis evident was compos'd of perishable matter, had the seeds of immortal life within it self before the fall, and likewise the power of communicating them to his posterity; that these seeds, or principles were immediately taken from him upon his fall, and so we are to understand the text, *The day thou eatest thereof, thou shalt surely die, in that manner*; for else it was not literally true, since he liv'd many years after? Gentlemen, pray reconcile this matter for a well-wisher to your society, and it will oblige *Phœbipilos*.

A. That *Adam* was created naturally mortal, seems evident from hence, that food was appointed for him; Of every tree of the garden thou mayst freely eat.

For

For as food is a supply to nature, so it supposes a necessity of decay without it : But if we allow with several of the ancient fathers, that it was the property of the tree of life, not only to repair the body, as doth our nourishment, but also to continue it in an equal temperature, without the least decay, 'till man's translation into heaven, this at once gives a solution to the question propos'd, and also accounts for that immortalizing tree. Nor is it an improbable conclusion, that God shou'd endue that golden-fruit with so excellent a quality, since otherwise we must have recourse to a continual miracle.

Q. What is the cause of the colick, and why is the gut colon chiefly affected ?

A. The colick is generally held to proceed from windy and acrimonious humours, pricking and velli-cating the tunicles and fibres of the intestines, and more especially the gut colon, in that it is large, long, winding and full of cells, whereby offending humours are more easily detained : But Dr. Willis is of another opinion, affirming the seat of this distemper to be in the mesentery, and the cause thereof to be a defluxion of the nervous juice vitiated.

Q. Gentlemen, I have unfortunately commenc'd an amorous converse with a young Gentlewoman, who is every way deserving, and have proceeded so far as to promise her marriage ; but she has no way engag'd her self to me in an irrevocable manner ; now from the sincerity of my heart I love her, but can't perform my promise to her without ruining my self and her, or at least bring us both to such a mean condition as I never yet experienc'd, and 'tis very much my trouble to be thus perplex'd, and humbly desire your advice in this particular, in which you will extremely oblige your promoter Marmaduke.

A. A little forecast had prevented your misfortunes ; love is mad as well as blind, or would surely never urge his votaries to run headlong upon the threatening ruin which they see before them ; you have no way left to disengage your promise, but by telling her you love what you have writ to us ; if she

She is prudent she'll dissolve your obligation; if so madly amorous as to hold you to your promise, you must keep your word, and thank your self for the miserable effects of an unhappy marriage, since her not having engag'd her self to you, can by no means lessen the firmness of that vow, by which you blindly bound your self to her affection.

*Q. Apollo, whose light
My soul doth invite,
To fly to your godship for aid,
In some golden ray
Benignly display
What precept you'd have be obey'd;
E'er I understood
Bad actions from good,
I was plagu'd with the passion of love,
Which Neptune cou'dn't quell,
Nor Galen expel,
Nor the Cynicks disapprove:
I've doted on many,
Was ne'er lov'd by any,
By all my requests were deny'd;
But as silver grows fine,
So this passion of mine
Burns brighter the more it is try'd;
At last a kind she
With my mind doth agree,
And likewise with purse, for she's poor,
Say thou, wise and grave,
Which is best for thy slave,
To marry this girl, or try more?
A. We judge by your strain,
You've a maggotty brain,
And fear, should we give you advice,
You'd mind it no more
Than you did LOVE before,
But change your resolves in a trice;
Since the sea cou'dn't quell,
Nor physick expel
The furious effects of your love,*

'Tis

'Tis strange you should run
 To the rays of the sun,
 The roots of your plague to remove:
 I hope, Sir, you'll grant
 'Tis a cooler you want,
 And surely your wit is but lame;
 Since you think like a fool
 Love's fever to cool,
 From a med'cine compos'd all of flame.
 Tho' like *silver* your love
 Does by trials improve,
 We should fancy your *skull* made of *lead*,
 If with such a poor she
 Thou should'st madly agree
 To climb over marriage to bed.

*Q. Bright sons of Apollo, I beg your assistance
 To teach me to please a kind maid at a distance:
 Who tho' absent sends me word by e'ry post,
 That if I won't wed her, she shall think her self lost:
 She vows that she loves me, but yet I protest,
 In my mind a bachelor's life is the best;
 Therefore I've refused to answer her letters,
 And leave her in quiet to shake off her fetters.
 Pray tell me if I'm in the right or the wrong,
 And you will oblige your admirer J. Long.*

*A. That maid must be kind to a fault, who can
 break*

Either quiet or heart for a lover so weak,
 Who nicely proposes in distant addresses,
 To gain on his *Phillis's* amorous wishes;
 Ah! Sir, you mistake, modern damsels we fear
 Must be closely attack'd, if you mean to come there.
 But you more enlighten'd those trifles despise,
 And by slighting your mistress wou'd appear very
 wife;

Such lovers must always without our assistance,
 If the women are wise please best at a distance.

*Q. Pray why is love call'd a folly, when fools are be-
 liev'd incapable of that passion?*

*A. If love is folly, 'tis only in its excess, the pu-
 rity*

urity of the passion being allow'd the greatest blessing and perfection of our nature ; and, tho' in its effects exceeding often the bounds of reason, must in its politest and refin'd existence be built intirely on it : Since then a fool is void of reason, how can he be capable of a choice, which must be guided by it ?

Q. I must desire you to answer this question, which is the greatest sin, for a man to kill himself immediately upon the spot, or to drink to excess, so that he knows it impairs his health, and will most certainly shorten his days ?

A. Tho' drinking to excess be no inconsiderable crime, with regard to self-murder, as well as other imputations, yet it is not upon the level with the notorious iniquity of an immediate dispatch. And this will appear upon these reflections.

1. Self-murder suffers the guilty wretch to find no place for repentance, tho' he should seek it carefully with tears. But the drunkard may repent and live.

2. The principal ingredient to the heinousness of self-murder takes its origin from hence, that to quit our station before our appointed time, is an unworthy encroachment upon his prerogative, who has an absolute dominion over us. The more immediately therefore we quit our station, the greater is our sin.

3. To dispatch our selves at once, has something of more *daring* impiety, than to cause our lives to wear away by more insensible decays.

4. Tho' excessive drinking may daily impair our bodies, yet before it prove the occasion of our death, we may be snatcht away by some *foreign* cause. And then the very fact of self-murder is not chargeable upon us. But tho' this by way of comparison may extenuate, yet it cannot excuse the crime. For as we ought not to put so important an affair upon so precarious an issue, so we are imputatively guilty of self-murder, while we venture upon such forbidden ways, as will infallibly retrench the number of our days, unless something interpose to prevent the consequence.

Q. Pray what is the meaning of the words of St. Paul, in Col. iii. 3. For ye are dead, and your life is hid with Christ in God ?

A. As the sincere, the upright Christian is dead, while he liveth, dead to sin and to the world ; so his union with Christ, which is his spiritual life, unites him to God himself. And this spiritual life, this sacred union is therefore said to be hid, because no otherwise than spiritually discern'd. But to give you the exposition of a divine expositor, for those words of our blessed Lord's in John xvii. 21. are a comment upon the place ; That they all may be one, as thou father art in me, and I in thee ; that they also may be one in us.

Q. Pray give me the meaning of the words of our Saviour, Luke xxii. 38. And they said, Lord, behold here are two swords ; and he said unto them, it is enough ?

A. When our Lord said, Let him that hath no sword sell his garments and buy one, the Disciples understood him literally, and therefore shew'd him two swords. But by that pertinent reply, it is enough, he intimates their misapprehension in the matter, and in a laconic and expressive stile gives them to know, that he recommended to them another meaning under the advantage of a figure.

Q. Whether a malefactor who is condemned to die, if the sheriff (who is the Queen's executioner) cannot get any person to execute this criminal, but hires him to hang himself: Whether there is any damage that may accrue to the sheriff for such a deputation? Your opinion is desir'd very soon, a wager depending on it.

A. It being self-murder for a man (tho' under condemnation) to destroy himself, the sheriff cannot tempt him to the sin and be blameless ; nay, since we cannot suppose he would be hired to it, except he were mad or desperate ; in such a case, the sheriff ought rather to deprive him of the means for such execution, upon finding him inclin'd to it.

Q. Pray Gentlemen, what shou'd be the reason, that a young woman, very pretty, witty, well bred, modest and wise, and of a good parentage, with 800*l.* portion, can be so unfortunate as to linger and pine away for a husband; she liveth in the country, but comes often up to town, and yet can make no conquest?

A. Madam, There may be many reasons; in the country she has only men in hangings to converse with, and her stay here in town may be too short to make a conquest in: Besides, these long wars have much enhans'd the price of men, &c. As for the 800*l.* There is scarce a prentice boy, but as soon as he is out of his time and can wipe nose, and powder his bob, but is affronted at naming a less sum to him than a thousand pounds. But to comfort the Lady, a peace seems not far off, and that may bring plenty of men, as well as all other things; then let her embrace the first opportunity, for shou'd she stay to consider, she may only lose time and be as much disappointed.

Q. Apollo, I have repeatedly satisfy'd my curiosity with your ingenious solutions, I come now to beg your direction in a matter of moment, and since 'tis for the benefit of one of the fair sex, let me implore your speedy answer. A young Lady, whose virtue is indisputable, caress'd for no short time with the importunities of a young man, hath lately found him out to be a sot, a spend-all, a gamester, and in a word, guilty of most immoral vices. Now your opinion she earnestly desires what she shall do, and how to behave her self to evade the censure of the world in general, and friends in particular?

A. We cannot think, that either the world in general, or friends in particular, will blame the Lady for rejecting so unworthy a suiter, since she admitted his addresses on supposition of better accomplishments, and he recommended himself to her opinion under the favour of a mask.

Q. Since your sagacious wits can penetrate Into the hidden mysteries of fate,

*Advise a youth, who glad'y wou'd obey -
The laws of nature the directest way;
Whether 'tis best to have a monthly wife,
Or one entirely to last out one's life?*

A. He who religion's dictates wou'd obey,
And asks the road of nature, goes astray;
But let convenience only guide your voice,
That will direct you to the latter choice;
Since monthly wives, if good, too soon are lost,
If bad, four weeks too deep a torment cost.

Q. Pray, why, when a woman cuckolds her husband
(Anglice) plays the whore, he who is the injur'd person
generally lies under the greatest reproach, and is more ridic-
uled and hooted at, than she who gives the offence?

A. 'Tis probably, because when a man marries a
woman of such loose and debauch'd inclination (*Ang-
lice*) plays the fool, the world supposes him a proper
object of their scorn and laughter, for having no bet-
ter judgment than to make so ill a choice; or not
sense enough to govern her when he has made it; or
it may possibly arise from the complaisant opinion,
which our well bred country-men retain of the softer
sex, by which they are led to believe the fate of
CUCKOLDOM rather a punishment of the husband's
imperfections, than an effect of the wife's inclinations
to a vicious incontinency.

Q. The radiant glances of Belinda's eyes,
Ravish my heart with pleasure and surprize,
By her disdain'd, (just is the punishment)
When Phillis sigh'd I never did relent.
Frown'd on by one, by t'other still caress'd,
Some course I'd take, but know not which is best.
Ought I the laws of nature to obey,
Or shou'd my gratitude my heart o'ersway?

A. If Phillis sighs rise from your treach'rous vows,
She only can in honour be your spouse;
Nay, if unmov'd, th'unhappy nymph complains,
'Tis yet good nature to relieve her pains,
And policy perhaps to make her sure,
Lest slighting her, you neither shou'd procure.

*Q. A wealthy Gentleman hath got three branches,
All shou'd be females by their brawny hanches ;
All equally blest with a plenteous store,
Which e'er I wed, I ne'er need ask for more.
The eldest a bright Phoenix is indeed
In form, but an eternal fool decreed.
The next a witty wanton, but alack !
She will exalt me to the Zodiack :
The last of Æsop's race does seem to be,
But her fair soul is all divinity.*

*He has promis'd me,
My choice of the three ;
Pray which shall it be ?
For one I will have,
As my soul I'll save,
Till parted by grave.*

*A. Ne'er mortal sure was blest with such a choice,
Not Paris cou'd tell how to give his voice.
The handsome fool may be to duty brought ;
Or if she cuckolds you, 'ten't worth a thought.
The witty wanton is a fair estate,
We mean, supposing traffick be your fate.
But yet from madam ugly-face you'll find
More real pleasures in her beauteous mind.*

*Let her your choice be,
As best of the three,
For thus we decree ;
If you don't prefer her,
(Tho' homely) to either,
That you deserve neither.*

We receiv'd the following mournful ditty from the poor Querist, who some time since was desirous to know where he might buy the fish, whose fume gave young Tobias the power to drive out the devil ; it seems he was in hopes it might have had the same effect on his disagreeable yoke-mate.

*Q. Your marketing answer I kindly receive,
And humbly now of your godship beg leave,
To tell the effect of my late silly rhiming,
Since which my wife's belfry has doubled it's chiming ;*

*I am the man, if 'ten't a false notion,
 That alone have the perpetual motion.
 My wife she's now in such a damn'd fret,
 I fear I must soon have another whole set.
 She flings, and she throws, and strangely she vapours,
 Drown her ! She swears she'll burn all the papers ;
 Nay, did she but know the fix'd place of your meeting,
 She'd shortly come thither and give you a greeting ;
 But thanks to your fortune the place is unknown,
 Or surely she'll tear you all down from your throne.*

*Now after this moan,
 If you can make known,
 A remedy blest with more power,
 Than that of a fish,
 I heartily wish,*

I had it by me at this hour.

*But as for Old Ling,
 'Tis scarce worth a pin,
 To fright her it argues no whit,
 For I tell you once more,
 I'm a son of a whore,*

If she's not worse than e'er she was yet.

*A. Alas ! Poor friend Socrates, match'd to a scold,
 Far worse than Xantippe, and ten times as bold,
 For she made the chamber-pot to serve her weak turn,
 But thy fierce Virago dares threaten to burn.*

*Thou art the man, if 'ten't a false notion,
 That deserv'st the pray'rs at publick devotion :
 For while thy wife's clapper retains its ambition,
 There's nothing but heaven can mend thy condition ;
 But as for her storming at what WE have done,
 We fear not her fire, nor from it shall run,
 For sure there's no danger of burning the sun.*

Thus much for thy plaint,

Poor conjugal saint,

But as for prescribing a cure,

A termagant wife,

Is tenant for life,

Whose plagues thou art bound to endure.

Then

Then hope not to gain
Relief from thy pain,

Since *Jove* is not free from this curse,
Shou'd her tongue not prevail,
She would talk with her tail,

And that way of scolding is worse.

Q. Gentlemen, Your opinion, why God did not give a blessing to the second day's work in approving of it, when to every other day's an approbation is added, and God saw that it was good?

A. The reason of that omission is the enquiry of all the interpreters. It may therefore be observ'd, that tho' God divided the waters from the waters the second day, yet he did not divide the waters from the earth till the third; whence the approbation then pronounc'd may belong to both. And this observation has so fair an appearance, that some have been thence perswaded, that this former part of the third day's work belongs to the second. But tho' we allow not of that opinion, we yet think the reason we have given not a little enforc'd from hence, that the division of the waters from the earth has a seal of a twice repeated approbation.

Q. If a servant sees any ill actions, or ill practices of a man or his wife one against the other; such as adultery, or the like, which tend to the ruin of each other; Ought not such a servant to discover the same to the party injured? And if upon such discovery the man and his wife do part: Which is truly, properly and equitably the cause of such separation, the informer, or the crime and criminal?

A. So important a discovery ought never to be made without mature deliberation; if not, the advice of a faithful friend. For in many circumstances, the injur'd party may be more happy in the suppos'd innocence of their adulterous mate, than under the torture of so ungrateful a disclosure. But if upon a prudent discussion of the matter, you have reason to conclude, that your discovery will prevent the ruin of one so heinously abus'd, you are under a strict obligation

ligation of performing so charitable an office. And if upon so necessary a discovery a separation should ensue, the injur'd party is the efficient, the criminal the formal, the informer the instrumental cause of such a separation.

*Q. Ye sons of Apollo,
Wish genius so shallow,*

Let your wisdoms pray set me to right;

When the woodcocks are forc'd,

By gun and dog cours'd,

Why they still make so short a flight?

When you say 'twill appear,

At this time of the year,

They fly full nine hundred miles;

Whereas we assure,

They cannot endure,

The length of an hundred stiles?

A. Shou'd we set you to right,

'Twould indeed be a flight,

Far surpassing the woodcock to Greenland:

'Twou'd a paradox be,

In the highest degree,

And the nicest performance in England.

That the woodcocks can stray,

Such a tedious long way,

Without rest never was our suggestion;

No more than your muse

This objection could chuse,

Or compose without help such a question.

Q. Why are rich men so subject to the gout?

A. It doubtless proceeds from their irregularity of living, as their large eating and drinking of dainties and wines, and their indulgence in ease and idleness, whereby the blood contracts an evil disposition, whilst the poor man is contented with a sparing and plain diet; and if at any time a vicious humour attends him, it is immediately dismiss'd by his hard labour: *Sennertus* gives us a fable to this purpose from *Forvianus Pontanus*, lib. 5. de sermon. chap. ii. That on a time the gout rambling about, and seeing in the country

country nothing but little rude cottages filthily situated and encumbered with rustical furniture, as mattocks, pitchforks, rakes, &c. turns away from this place, as unfit for her entertainment, and resorts to the city in pursuit of better ; but being come to the city, at her first entrance she lights upon a blacksmith's shop, and this she passed by as improper for her accommodation. But at length, after a farther progress about the city, she comes to a certain house, before whose door was piping and dancing, and within doors nothing but jollity and feasting. And demanding what and whose house this was, it was answered, that it was the house of ease and idleness, inhabited by slothful persons, that spent all their time in sleeping, drinking of wine and feasting. This house she immediately enters, concluding that it was the place only fit for her reception.

Q. Apollo's sons, masters of every art,
To you I sue to ease my troubled heart ;
My younger years with pleasure round did move,
Blest by my parents with indulgent love ;
Which I with most observant care repaid,
With filial love and duty I obey'd :
They chose a youth, and to me made request,
Him to receive as one would make me blest,
Being ev'ry way compleat ; but I with scorn,
And great indifference did his suit return :
With due respect, and with assiduous care,
His love and passion daily he declar'd ;
Which with th' advice of friends, who daily strove
With all their might t' engage my heart to love,
M'aversion by degrees did quite depart,
He gain'd an entire conquest o'er my heart :
And now we thought th' approaching time was come,
Which with consummate joys and days would crown.
A small objection by my parents rear'd
Dash'd all my hopes, and from him I'm debar'd ;
A small one, 'tis not worthy to be nam'd,
For which by all my friends my parents blam'd.

*Tell me, Apollo, how my friends to move,
To preserve duty, and reward my love?*

*A. Madam, the disappointments great we own,
Love can't divide when once to union grown;
Nor should a small objection prove so great,
As to attempt a breach on joys compleat:
But parents here are fittest judges deem'd,
By whom the charge is doubtless worse esteem'd:
Untaught herein, our rules can ne'er be sure,
For he that knows no cause, can make no cure.*

Q. I desire your opinion of opium, whether it is hot or cold. From its bitter and acrimonious taste we are induced to believe it is hot: from its narcotick quality we fancy it is cold?

A. The narcotick quality of opium is not an argument sufficient to prove it cold, since we find the same effects from hot things, as ale, beer, wine, brandy, &c. But that opium is hot, is evident from its sudorifick property, strong odor and inflammability.

Q. Gentlemen, it being a general notion in this nation, that the seventh son is blest with an uncommon virtue in the cure of maladies, I beg you'll answer the following questions. 1. Whether this notion is in other countries? 2. From whence it proceeds? and 3dly, Your opinion of it?

A. That this notion hath been credited in other countries, is very certain, and our opinion is that the seventh son receives his healthy attribute only from the old superstitious notion of the number seven, and that he is no more blest'd with that virtue than a fourth, fifth, or any other.

Q. Apollo, you're cunning,

But tell, if you can,

Who was the author

O' th' Whole duty of man?

A. Pray read him and know him,

(Thus declare him we can)

A name's but a trifle,

The book shews the man.

Q. We

Q. We read in the 26th chap. ver. 26th of St. John, that the disciples were assembled together in a room, the doors being shut for fear of the Jews, that our Saviour came in and stood in the midst of them; and having read expositors on the text, that agree that it was no phantom, but a body in the same form as when laid in the grave: I desire you to give me your opinions how this was performed?

A. To say with some that it penetrated the doors, is to contradict the most certain principles of philosophy, and allow that a less solid body can penetrate a more solid one. We are therefore of opinion, that Christ enter'd the doors, but either open'd and shut them again with a velocity too quick for the perception of the eye; or did much one by them, as he did by the two disciples going to Emaus, namely, held their eyes that they should not see him.

Q. Gentlemen, I desire to know your opinion, whether a person going constantly to hear a good orthodox preacher is not likely to receive more benefit, than him who continually goes from church to church to hear the opinion of many, and settle at no place?

A. We answer in the affirmative for the ensuing reasons.

1. Such a planetary auditor who thus wanders in his approach to God, as did a fugitive Cain in his removal from him, seems to prefer his gratification to his instruction, and consequently not prepared to use the same endeavours as does the settled auditor, to improve, to edifie himself.

2. By so vagrant a procedure it is a chance but he must hear some points of duty frequently repeated, and others not at all discoursed of for want of attendance on a regular course of sermons, and therefore he unhappily deprives himself of what the settled auditor is more likely to enjoy, namely, the blessed opportunities of being *thoroughly furnish'd to every good work?*

3. He who is constant in his attention to the same pastor, by so customary an usage becomes better ac-

quainted with his style and method, with his manner of expression and such other necessary particulars, as will enable him so to understand the subject treated of, as *that the words, which he hears with his outward ears, may with more advantage be inwardly grafted in his heart.*

4. He who mortifies so injurious a curiosity, and scorns to gratify his *itching ears*, may expect a more than ordinary blessing from above, both to impregnate the barren soil, and fructify the seed that shall there be sown; for Paul does but *plant* in vain, and *Apollos water*, unless God vouchsafe to give the increase.

Q. Whether it be lawful for a man who is all the week confin'd to business, to walk in the fields on Sunday, during divine service?

A. As Sunday is a day consecrated to our Maker's service, as to neglect the assembling our selves together; as the manner of some is, is to violate an indispensable necessary duty; so to pursue the practice represented in the question, is absolutely unlawful, unless it can lay claim to that equitable excuse, *I will have mercy, and not sacrifice*: for there is a mercy which we owe our selves as well as others. But this can be the case of but very few, if any at all; for there are scarcely any whose necessary subsistence so far engrosses the very whole of the six days, as not to leave them such a portion of their time for recreation, as the preservation of their health does necessarily require. Necessarily we say, for we must not proceed beyond meer necessity. But if any one be in such unhappy circumstances, he may take his necessary walk, when the duty of the day is over, and thus make sacrifice and mercy to kiss each other.

Q. Gentlemen, suppose one eye to be dispos'd as to represent a man with his heels upwards, and that of the other to remain in its true posture. I ask, what idea would an intent looking on the man with both eyes frame in my mind?

A. The eye that would represent the man with his heels upwards, would, or would not, be so dispos'd,

pos'd, as to have the fibres of its optick nerve so correspondent to the fibres of the optick nerve of the other eye, as that an object represented by both may produce but one image in the brain. If the latter, you would behold a duplicate of the single object; the one in a right posture, the other in an inverted one. That the object would be represented double, we learn from a common observation: for when we so press one eye, as that the rays emitted from an object fall not on the correspondent fibres, each eye distinctly and separately exhibits the image of it to the perceptive faculty. If the former be supposed, the object would be represented to us in so indistinct and confus'd a manner, that we should be at a loss to know what to make of it.

Q. Pray give your opinion how the fishes can respire air in the sea?

A. There are many sorts of fish endued with lungs; as whales, sea-calves, dolphins, with others; and these are generally observed to swim near the surface of the water, and receive pure air, never remaining long in the bottom: but in those fishes that are without lungs, 'tis presum'd the gills perform the office of lungs; and that the aerial particles are admitted thro' the pores into the numerous vessels there inserted, and thence again expired.

Q. Why have cantharides such a powerful attraction?

A. Their attractive quality proceeds from the heat and fiery particles they abound with, which penetrating the cuticula or scarf-skin, so act upon the humours and solid parts, as to cause that separation of the serum in blisters.

Q. Why costiveness in illness so mightily affects the head?

A. By the astriction of the belly, offending vapours are continually sent up to the brain, and the veins of the mesentery attracting some of the stagnated excrementitious juices, may probably create a disorder in the blood, whereby catarrhs or other diseases of the head are commonly caused.

Q. Gentlemen, I desire you'd be pleas'd to let me know whether the optick nerve is hollow, and how the species of visible objects are convey'd to the brain, and what 'tis there perceives them; for I met with little satisfaction in Dr. Harvey's saying, *Oculis enim videmus, iis tamen non intelligimus nos videmus*; and still much less with Mr. Hobbs's senseless definition of sensation?

A. The optick nerves have not so manifest a cavity as a vein or artery, but are furnished with pores, through which the subtil spirits are transmitted; but *Bartholine* says, that he hath observed a cavity in their coalition, before their entrance into the eye. Thro' the aforesaid pores or passages the species of visible objects are communicated to the *corpora striata* or common sensory, to which communication Dr. Harvey seems there to allude.

Q. What is the reason that infants hardly a week old smile, no human object being in meo judicio capable to induce so merry an humour?

A. Smiles arise not always from an impression made on the mind by outward objects, but sometimes from internal causes, viz. from a perfect state of health, &c. which disposeth the mind to alacrity, of which smiles are one effect, and may the rather be expected from children, not only from their never having suffer'd under any indisposition, but also from their not being sensible of the troubles of human life, to allay their natural alacrity.

Q. Ye sons of Phœbus, glorious as his light,
Do not disdain sincere advice to give
Unto a rural swain with love perplex'd:
Long has my heart a charming nymph ador'd,
Possess'd of all that youthful poets feign,
When they the object of their love display'd.
With moving language, and with smiling eyes,
And seeming joy my hours she oft has blest;
But now (oh dire reverse!) with lowering looks
And great indifference she my vows receives:
The reason is, (my friend) a happy youth
Of merit great possess'd her heart has gain'd;

Where-

Wherefore I had recourse to manly reason,
That I the lazy passion might subdue;
But all in vain. To books, where eloquence
In pleasing numbers doth the mind delight,
I had resort; but still my flame remain'd.
Unto the war (to serve my glorious Queen)
I'd freely go, but that my friends forbid.
Ye worthy youths, say how must I remove
This weak, supine, inglorious passion, love?

A. No sooner has the subtil god possess'd
Th'unguarded slight avenues of the heart,
But strait the strongest fort, the reason, storms,
And with delusive hopes bribes all the guards;
But if *Ulysses* like you stop your ears
To all those *Syren* notes, to ruin tempt,
Firmly resolv'd t'oppose his strongest force,
His threats of conquest vanish into air.
Rouze then your reason, and the object weigh;
For which you thus give up your self a slave;
If beauty, that short transient bliss, alas!
Is gone, whilst you consider what it is;
If wit, the impression now she has defac'd,
By folly's off-spring, weak inconstancy:
Her wit and virtue gone may pity move,
But ne'er increase the nobler passion, love.

Q. Ye British Apollos,
Pray answer what follows,
And thanks to you shall be given;
If this question be true,
(Tho' the saying's not new)
If cuckolds do all go to heaven?
If they happier are
Than others by far,
Why should not we wish to be culls?
Where our wives caressing
Would add to our blessing,
And make us as fierce as our bulls.

A. If the notion were right,
Your reasons are flight,
To think them the happy'st of men,

Who

Who gain their conviction
 By only affliction,
 So mournfully mount up to heav'n;
 For would it not please ye
 To travel more easie;
 And is not the glory far more,
 By just inclination
 To gain there a station,
 Than to be kick'd up by a whore?

*Q. Indeed it is said,
 I am an old maid;
 Altho' some do flatter,
 I have stay'd so long to be wed.
 Now Mr. Apollo,
 Advice I will follow;
 Pray give me a reason
 I've staid such a season,
 And how to get a spark to my bed;
 Which if you will do,
 I will assure you,
 'Twill be obligation
 On some of the nation,*

Who have humble servants but few?

*A. The way to be sped,
 Is hand over head
 To take the first bidder,
 If justly equipp'd for your bed;
 For they who make pauses,
 On all trivial causes,
 But lose all their prime,
 The flow'r of their time;
 And seldom thereon meet applauses.
 Then be not afraid,
 Altho' it be said
 You're something too forward,
 Since 'tis less untoward,
 Than the jest, to be an old maid.*

*Q. I love a young Lady, not twenty years old,
 Being charm'd with her person, and not with her gold;*

*For to tell you the truth, she has not much pelf,
Yet I love her, I swear, as well as my self.
And because it is difficult how to get to her,
By writing and looking I only can woo her.
So not having th' advantage of pers'nal addresses,
What impression I've made is nothing but guesses;
And therefore Apollo this task I must set ye,
Tell whether or no I'm beloved by Betty?*

*A. Your lines, fair Sir Amorous, plainly discover,
That you are as yet but a sucking young lover,
Or else from a look you your fate might surmise,
And solve all your doubts by the speech of her eyes;
But since you are not in those mysteries learn'd,
And of a converse more familiar forewarn'd;
By proxy address her, a confident get ye,
May shift at a distance your charming young Betty;
If she rails at your person, but still takes your part
When you're rail'd at by others, you're sure of her
heart.*

*On the right honourable the Earl of Peterborough's late
reception at Court.*

AS after a tumultuous stormy night,
In which a thousand images of death
Dire and portentous fright the trembling world,
Whilst wolves, owls, ravens, all the shames of nature
Revel with boding notes, and blasting breath;
The god of day arises, and dispels
The noxious vapours, and with terror drives
That hated tribe, to lurk in caves and dens;
A sacred joy springs up in ev'ry face,
And well-pleas'd universal nature smiles:
Our Hero thus lab'ring beneath eclipse,
Opposed by envy, with her armed snakes,
Malice, and all the other pow'rs of hell,
At length his virtue (of superior force)
Exerts its self, and quells their impious rage;
Whilst to forc'd plaudits all his enemies
Convert their ineffectual reproach.

As when indulgent heav'n designs to show'r
 Surprizing blessings on a favourite;
 The object of its love is first expos'd
 To various assaults of adverse fate;
 Well knowing that an energy divine,
 Fixt in the soul, will disingage with ease
 From all the most invidious attempts,
 And thereby justify immense rewards:
 Ev'n so the great, the wise, immortal ANNE,
 Her soul enlight'ned by a ray from heav'n,
 Permitted her great champion for a while
 To lie oppress'd by loads of injury,
 That he, like gold, by strong purgative fire
 Might rise all pure and glorious to the test.

O France! how are thy braving pow'rs contemn'd,
 When our great Sov'reign can this Hero spare,
 Who once dethron'd thy Philip. Well she knows,
 If those are sent, can't fix thy overthrow,
 Here's one in store to give the last and fatal blow.

Q. Gentlemen, I must beg your pardon if I make bold
 to object against the person you have assigned to be the Za-
 chary, mentioned by our blessed Saviour in St. Mat. xxiii, 35:
 since if he be the person, our blessed Saviour's, St. James's,
 &c. blood will not be included in the *παῦν ἀπὸρ δικάειν*;
 and therefore I think it most reasonable to assign it to Za-
 chary the son of Baruch, mentioned and extolled by Jose-
 phus de bell. jud. l. 5. c. 1. who was slain in the mid-
 dle of the temple. The only objection to this is, that *ὁ
 ἐφονεύσατο* whom ye slew, can't belong to him, when
 as he was not slain at that time; which is easily answer'd,
 if we consider that the *αορίστ* may be render'd very fitly,
 whom ye shall have slain. And so Cyprian de Valera
 renders it in the Spanish Bible whom ye killed; that is,
 says he, shall kill. Besides 'tis ordinary in prophecies to use
 the time pass'd for that to come. Thus Rev. ii. 19. and
 St. Paul in his first epistle to the Thessal. ii. 16. says, the
 wrath of God *ἡ φθόρα* is come upon them *ἡς τέλος* to
 utter destruction; which was writ before the destruction
 of the Jews. Nor am I singular in this opinion which I
 find agreeable to be the concurrent opinion of the ever me-
 morable

morable and pious Bishop Taylor, in his great exemplar, Part 1st. Sect. 6th. and the venerable and learned Dr. Hammond in his Annot. on the aforesaid verse of St. Mat. to which last, for a more full and particular account of the several persons supposed to be this Zachary, and the objections against them I at present refer you. In the mean time, if upon the strength of the premisses you think fit to retract your judgment, I desire you would publish the reasons, that others may not be deceived.

A. We beg leave to observe that the argument whereby you would exclude the son of *Jehoiada*, namely, that according to our assertion the blood of St. *James* would not be included in the vengeance specified, can be no rational inducement to us to recede from our opinion; for when our Saviour acquaints the *Jews*, that they shall slay his servants, that upon them may come the blood of even those whom they had not personally slain, surely that actual, that immediate guilt which makes them suffer for a more remote, for an imputed guilt, may be implicitly understood, when not expressively deliver'd; for to tell them that they should be punish'd with severity for the butchery of those whom in the persons of their progenitors they slew, this were enough to let them know withall that they should assuredly suffer for their own personal executions; this, we say, were enough to inform them of it, tho' the latter had not been propos'd as the occasion of the former. But since that also is propos'd, the information is implied with the greater perspicuity.

As for *Zachary* the son of *Baruch*, we are humbly of opinion, that he may be reasonably excluded upon these accounts.

1. We may gather from a comparison of the septuagint-translation with the *Hebrew* original, that *Baruch* and *Barachias* are two distinct unconvertible names.

From *Luke* xi. 50. we learn, that our Saviour's *Zachary* was a prophet. But as this agrees not with the son of *Baruch*, so it accurately comports with the son,

son of *Jehoiada*, of whom we read *Chron. xxiv. 20.* And the Spirit of the Lord came upon *Zachariah* the son of *Jehoiada*, the priest, which stood above the people, and said unto them, thus saith God, why transgress ye the commandments of the Lord, that ye cannot prosper? because you have forsaken the Lord, he hath also forsaken you.

3. *Zachary* the son of *Baruch*, tho' represented by *Josephus* as a good man, was yet an unbeliever, and therefore we cannot be persuaded that our blessed Lord would take such notice of a person who neglected the necessary terms under the happy opportunities of salvation.

4. We think it not very probable at least, that he would make so memorable a remark on one who was a rebel to the Roman state, and had therefore disobey'd that command of his, *render unto Caesar the things that are Caesar's.*

5. Our Saviour speaks to the body of the *Jews* in general; and therefore, if he means the son of *Baruch*, it follows that that unhappy person was slain by the consent of those very sort of people to whom our Lord had address'd himself. But *Josephus* tells us that he was slain by a party called *Zealots*, and that too in opposition to the body of the *Jews*, whom they treated with great barbarity.

Tho' the first aorist be sometimes used for the second future; tho' thus to use it be the more allowable in prophetical expressions, yet the premisses, we hope, will determine the word to the time past.

Q. Mr. Apollo, I sent you a question, expecting your reason, why persons certainly dye of the third apoplectick fit, and not so commonly of the first and second, and instead of publishing the question with answer according to manuscript sent you, you state it (what is the cause of the apoplexy). Truly, Apollo, I thought you more honourable than to have acted any thing so derogating from what is generous and fair. I desire as you have glean'd *Decker's barbet*, and for its procatactick cause to scrutinize a little further for the desired account, or else

Tho'

*Tho' I'm no poet to disgrace, you shall find,
That with satyrs I'll lash you before and behind.*

A. The contents of your worthy manuscript, good Mr. Querist, you have forgotten; for we had but one letter relating to that distemper, which is now by us, and is sign'd by A. F. only desiring the cause of that distemper, as also the cause of the colick. As to your present notion of a third fit, it is as erroneous as your memory, few ever living to see a second; for if the first does not prove mortal, it generally leaves an incurable palsey behind it.

Thus your insipid lash creates no disaster,
Since the satyr's to flow from a poor poetaster.

Q. Gentlemen, *Is there any such thing as a Salamander, and the place of its abode?*

A. That there is such a creature as the Salamander, is a truth, notoriously conspicuous to the observation of such as travel into Egypt and other eastern countries, where they are found in great numbers; but the common receiv'd opinion, that they live in fire, a notion prevalent in the thoughts of ancient and modern naturalists, is an error, founded on their formidable resistance of the force of that element; which proceeds from the virtue of a mucous humidity both above and under the skin, which for a while endures the flame; but being once consum'd, the creature is like others burnt to ashes.

Q. Gentlemen, *I saw on a dial at Hackney, post voluptatem misericordia; and Phœbus more immediately presiding over those time-pieces, I may the more reasonably hope for his explication to his humble servant Hierologistes.*

A. The true signification of the words is, REGRET follows PLEASURE. This motto is over an hospital that way, for cure of the French disease.

Q. *Why any bird is immediately struck dead, if it attempts to fly over the dead sea?*

A. A certain bituminous ebullition from the bottom of the lake, which is vulgarly so call'd, and the noxious fumes and exhalations arising thence against

a moist tempestuous weather may probably have given birth to this erroneous notion, which is so far from truth, that it has been proved by the ocular demonstration of a Gentleman of our society, that birds do not only fly in great numbers over, but will often perch on such parts of the lake as can afford 'em reeds, timber, sea-weed, or any other float enough to stand upon.

Q. Gentlemen, I am an old maid as times go now, but have an inclination after a young man; nay in short a desire to wed: but I am pretty sensible that there is nothing more despicable than a grey virgin, which makes me fear he hath not such a strong desire after me as I have for him, but I have as much gold as will ballance my years; but there is a wretched old bachelor in the way, almost as old as my self, pretends a zealous affection for me, or my money. I leave you to be my judge.

A. Indeed Mrs. Abigail, your case requires haste, since you are grey already, we will not detain you any longer than to advise you, which either comes first, turn the lock, snatch out the key, and let your maid whip out of the window for a parson to secure him, lest your staying for a second thought loses both.

Q. Gentlemen, I desire to know whether single persons can't converse as innocently together and without design as married ones; and why people give themselves that liberty to say, such and such persons are going to be married, when they know they contradict both truth and reason?

A. We believe it possible for single persons of both sexes to converse innocently together, but think it very rarely prudent so to do, where there is no design of courtship, or agreeable circumstances for such a design: first, because we cannot promise our selves to be masters of our own affections; or if one could, that person cannot promise for the other; so one may be the accidental occasion of the other's misfortunes. Secondly, the malice of the world may render a Lady's reputation precarious on such conversation, or rather may obstruct her advancement; or thirdly. it
may

may lay a ground for jealousy in the person who may after marry the Lady: and tho' the ill nature of the world cannot be vindicated in their censures thereon, yet it is discreet in a Lady to prevent all possible appearances, which may give ill tongues any advantage over her, remembring that the most beautiful colour is most subject to be sullied.

Q. Resplendent Phoebus, tell me why;

(Since I don't oft your patience try)

On fiddles with extended guts,

When horse's tail the fidler puts,

The wooden fabrick gives a sound,

To which the country lasses bound?

A. The guts when touch'd by horses hair,

With leaping motions smite the air;

The fabrick this concussion takes,

Loud sounds emits, and musick makes:

Whose strains the lasses so surprize,

That with the strings they sympathize.

Q. I'm so ready to blush

Upon ev'ry turn,

My face does so flush,

It can never be born:

Come tell me the reason,

And that in due season,

Or with wrath I'll pursue you,

Till there's no such a one,

I'll make Sol shine through you,

Tho' a-kin to the sun.

A. Now perhaps you'll expect,

That from modesty we

Should derive this effect,

Which can't probably be:

'Tis ill humour and passion

Make this alteration;

Those occasions then shun,

And these heats will expire;

But get out of the sun,

Lest your nose should take fire.

Q. Apol-

Q. Apollo, pray how is the proverb made out,
The nearest way home is the farthest about?

A. By deliberation such conquests we gain,
As rashness and haste would but render in vain.

Q. Apollo's sons, exceeding wise,
Whom we so much adore and prize;
The reason is, you excell us all
In answer'ing queries great and small:
Your Querist does an answer crave,
Which the best philters he can have,
To make cross maid sweet and kind,
Good-humor'd and pleasant to my mind;
She scolds as if the d——l was in her;
Pray tell me how to calm this sinner?

A. Friend Querist, philters useless are,
When maids distemper'd thus appear;
Her cholerick blood about her capers,
Her head abounds ('tis plain) with vapors;
And tho' her tongue's so plaguy loud,
There's methods yet to make her good.
One of these three will suit th' occasion,
Bedlam, cold bath, or salivation.

Q. Great Britain's oracle, to thee
We non-plus'd mortals often flee,
With mighty doubts and knotty riddles,
To ha' 'em open'd in the middles;
A learned case I now propound,
Pray give an answer as profound:
'Tis why a cow 'bout half an hour,
Before there comes a hasty shower,
Does clap her tail against the hedge,
And you'll oblige your's Daniel Edge.

A. A doubt! a mighty knot indeed!
That e'er did from a sage proceed.
A curious observation sure,
As ever stoick did procure.
But, honest Daniel, e'er we try
To give substantial reason why,
'Tis hop'd to prove you will not fail
Your cow's prevaricating tail:

If not the fact we'll disanull,
And then your cow will prove a bull.

*Q. If Apollo's bright eye can the method espie,
To the gaining a virgin's heart,
Shou'd he then d'scover that way to a lover,
It would be but a friendly part.*

*But if this you reject, I shall shrewdly suspect
You'll prove some idle impostor,
If you who pretend to be Britain's sure friend,
Deny so small a request, Sir.*

*A. Explore out her mind, and how she's inclin'd,
Her humour, her fancy, devotion ;
If she but smiles, laugh ; if she cries like a calf,
Bleat out, and nick ev'ry notion.*

*Transform, if you can, to just such a man,
Before you attempt to accost her,
But if you rehearse such sense as your verse,
She'll think you at last an impostor.*

Q. Gentlemen, Pray will you do me the favour (for having read your Apollo's with a great deal of pleasure, and being now come to be your subscriber and promoter) to tell me where Christ was, and what he did from his 12th year to his publick baptism ; we have no account of it in Scripture : we hear that when he was 12 years old he was carried to Jerusalem, where he disputed with the doctors, but afterwards we hear no more of him, till he went about preaching ?

A. From the Evangelists and other writers, we may gather that he exercis'd with Joseph the employment of a carpenter. And from Mark vi. 3. where he is stil'd, not as in other places the carpenter's son, but the carpenter, we learn that he follow'd the same trade himself after the decease of his reputed father, who died according to the most receiv'd opinion, about a year before the commencement of the Baptist's preaching. Justin Martyr informs us, that he was principally employ'd in making ploughs and yokes, and other materials that belong to husbandry for his neighbours use. And what employment more agreeable to that prince of peace, who came to teach
a quar

a quarrelsome, a contentious world *to beat their swords into plowshares, and their spears into pruning-hooks?* And thus he prefigur'd, as well as taught, the alluring arts of peace and harmony.

And since he, *who spake as never man spake*, had no advantage of education, was pupil to no illustrious rabbin, was brought up at no Gamaliel's feet, providence design'd to shew, that his accomplishments were not acquir'd, but supernatural; and thence dispose mankind to receive him as that son of God, *in whom are all the treasures of wisdom.*

That the miracles, which were reported of our Saviour's nonage were not worthy of credit, we are instructed by St. Chrysostom, who introduces his opinion with a *δηλον, ὅτι*, with a plain manifesto, *that the wonders, which they call τὰ παιδικὰ τῷ Χριστῷ, the wonders of Christ's childhood, are the fabulous representations of those, who wou'd make new additions to our Saviour's history.*

But from our Lord's wonderful encrease in wisdom at twelve years old, we may assure our selves, that *when he was a child, he neither spake as a child, nor understood as a child, nor thought as a child*; and therefore, when he became a man, had no occasion to put away childish things.

Q. With abundance of patience I waited almost two months, before you solv'd one question out of several that I have sent, and then you stated it wrong. For 'twas not, why do the Roman Catholicks assign a punishment of purgatory to purge their devotee, but why they assign a punishment of fire in their purgatory, since the spirit, that is an immaterial being, cannot be touch'd by material substance?

A. You might easily have perceiv'd, that the omission of fire was an error of the press, since the answer was calculated for the very absurdity you specified. And therefore you had no such reason to make so melancholy a complaint, unless you expected that we shou'd have confuted the objection, and have turn'd advocates for so ridiculous a piece of Romish superstition.

Q. The Scriptures say, that Jesus is the Son of God, and knoweth all things. And they say in another place, that no one knoweth the day of judgment, except God the Father; no, not so much as God the Son: I desire you, worthy Gentlemen, to prove that to be no contradiction. Oxford.

A. It is usual in Scripture (as the same figure on other occasions is customary with other writers) to apply that to Christ under one denomination, which is peculiar to him under another capacity. And therefore tho' in the text alluded to, he be represented as *God*, yet the matter predicated is to be understood of him as *man*. Whence, tho' he knew the day, nay, the very hour of judgment, as *God*; he might yet be unacquainted with it, as *man*.

But it is objected, that the text is a rhetorical gradation, from men to angels, from angels to the Son, and from the Son to the Father. Whence, say some, the Son must signify Christ as *God*, since as *man* he was inferior to the angels, agreeable to that passage in the psalms, *thou hast made him a little lower than the angels*.

To this we answer, that when Christ, as *man*, is represented as inferior to the angels, his *manhood* is consider'd in an abstracted sense: Whereas, when consider'd in its union with the *Godhead*, it receives so inestimable a value, as to be exalted *above all principalities and powers*.

Q. Is light a body, or a quality?

A. Light may be understood in a twofold acceptance; it either imports that sensation caus'd in us by the mediation of a luminous body: and then it is a particular mode of perception, and consequently neither a body, nor a quality: Or it signifies the immediate efficient cause of that sensation. Light, in the latter importance of the word, is according to the excellent Sir *Isaac Newton's* definition, an heterogeneous mixture of rays differently refrangible. And those rays, of which light is compos'd, are, according to the same author, small atomical particles of mat-

ter. And therefore, as light is an aggregate of material substances, so it is reducible to the predicament of substance.

Q. I desire your opinion, whether Gazette may not rather be deriv'd from the Italian word Gazetti, which signifies a little piece of money, of about a penny value, than from your Greek word Gaza?

A. The Italian word seems to agree best with the literal etymology, and the Greek word with the more significant derivation of it.

Q. Why does blue lightning do most damage?

A. Because the sulphur is predominant, which is of a quality more inflaming than nitre.

Q. Is there any such thing as Antipodes, where do they dwell, above or below us?

A. Tho' in times of ignorance, it was accounted little less than heretical to assert the notion of Antipodes; yet from the spherical figure of the earth, (and of that we have abundant testimony) it necessarily and undeniably follows, that if any inhabitants of the earth want their Antipodes, it is only because some parts of the globe are uninhabited.

If a strait line be so drawn through the earth, as to pass through the center, the people who inhabit the two extrems of the line are they whom we call Antipodes.

Our Antipodes are neither above nor below us. For since above and below are no other than relative terms, and signify no more than remoter from, or nearer to the center; it follows, that those terms cannot be applied to the Antipodes, who are equi-distant from the center.

Q. Seeing St. George is such a famous fellow amongst us, I wou'd fain know something of his life and conversation; pray in what reign was he born? I have search'd up to Edward the confessor's time, and can find nothing of him; I fear the author of the seven champions is a lying puppy, and believe there's as much in it, as the children in the wood, and Guy earl of Warwick's killing giants, dragons, and the devil knows who all.

A. As

A. As famous a fellow as St. George was at the art of dragon-killing, *you* are but an indifferent student in the art of history ; or had never look'd into the reign of *Edward* the confessor, for the life and conversation of a person who was a valiant supporter of the christian cause, and died a martyr to its doctrine in the time, and by the order of *Dioclesian* the Roman emperor ; he was a brave and glorious soldier, and has a place in both the *Roman* and *Grecian* calendar ; as for the dragon he is painted fighting with, it is no more than an emblematical representation of his triumphant victory over the devil in defence of God's holy church, *there* represented under the figure of a king's daughter ; and this was the opinion of *Baronius* and several eminent authors.

Q. Whether the story of *Circe's* transforming the companions of *Ulysses* into swine is fabulous or real ?

A. As real as *Ulysses's* stopping his sailors ears to frustrate the temptations of the *Syrens*.

Q. Does the hook catch the fish, or the fish catch the hook ?

A. They alternately catch each other ; but with this difference, the first by design, the second by accident.

Q. *Archilochi mihi si rabies, calamique darentur ;*

Omnibus hic opus est furiis, omnique veneno :

Non retinere queam, me fandi comprimet ardor.

For lately I to fam'd Apollo's shrine,

In humble mood my self addrest ;

That he with chearful beams on me would shine,

And kindly answer my request :

Nor fear'd I to succeed, so great his name

For solving doubts, so far was spread his fame.

Three months in expectation past, I fear'd

The God had me forgot, at length,

Parturiunt Montes ! I was heard !

An answer came so void of strength,

That had the prophet none to clear his fame,

But you, the blot would still remain the same.

Grant him a publick person, as you say,
 Whose care 'tis to see justice done,
 Why did he justice till his death delay,
 And leave th' execution to his son?
 Nor could he think, whilst they surviv'd, his son
 Would more unhappy reign than he had done.

By great Jéhova's sacred name he swore,
 That he would Shimei's crime forgive,
 When he of David mercy did implore;
 Yet bids his son not let him live.

Thus tainted with malice he's said to die,
 Nor's he clear from the guilt of perjury.

If then by force of argument you can
 The imputation wipe away;

From perjury and malice clear the man,
 With reasons irresistible sway.

Take care, with speed your thoughts to me relate,
 Lest you too late repenting curse your fate;
Dum vos iratus confundam fulmine misso.

A. Archilochi tibi nec rabies, calamive supersunt:
 Felle etenim nullo armatum, nulloque veneno,
 Te juvat immunes morsus ostendere dentes.

If mountains, as you say, brought forth at length,
 While you in great expectance staid,
 We yet so far presume upon our strength,
 That we our cause have not betray'd:
 Nor does the equal birth demand defence,
 Where's no ridic'ulous mouse to baulk your long suspense.

The injur'd monarch did not bid his son
 Slay Shimei for the pardon'd crime;
 But wait till further injuries were done,
 Then wisely snatch the lucky time,

At once to expiate a sin so base,
 Nor yet his father's royal word disgrace.

If godlike clemency a villain spare,
 And yet th' ungrateful man proceed
 Affronted majesty again to dare,

The nicest lawyers are agreed,
 A smaller crime will doom the harden'd wretch,
 While pity shou'd not to a pardon stretch.

So short the scanty time from *Shimei's* sin
 To the *Æra* of th' ensuing reign,
 The cursing traytor might have cautious been,
 Nor tainted with a second stain ;
 Till *Solomon's* commands be disobey'd,
 And with a rash attempt his life betray'd,
 Or *David* to his oath had such regard,
 Tho' this a debt not strictly due,
 That justice for a time he wou'd retard,
 'Till *Shimei* still more guilty grew ;
 Thence fall a victim to another's power,
 Not *his*, who gave the respite to the dying hour.
 Fulmina mitte ; furor non fulmina nostra meretur.

*Q. How shall a lover speak, on whose sad tongue,
 The falt'ring proofs of diffidence are hung ?
 How shall his sighs his hopeless love declare,
 Or how his wat'ry eyes shoot pity through the fair ?*

*A. If your tongue falters, she'll the reason find,
 A trembling body speaks a sickly mind ;
 And when your mistress sees the symptoms sure,
 Nature will tempt her will, and pity work a cure.*

*Q. Whether Apollo is mortal, or immortal ?
 And if the former, which I guess you be,*

*In your debt I'll be a pot, Sir ;
 If you'll tell why I must not, Sir,
 By flesh and blood define mortality:*

*A. But what, if you're mistaken in your guess ?
 But Phœbus scorns to claim a pot, Sir ;
 And therefore tells you, you must not, Sir.
 His shrine with such an homely gift address.*

*Do poets make a Marlborough to live,
 Yet want the immortality they give ?
 Shall poets boast a ne'er extinguish'd fire,
 And yet the god of poetry expire ?*

*Q. Most wise Apollo, can you tell,
 Why a small rap upon a bell,
 Makes greater noise, than if I dub
 With fist upon a butter-tub ?*

J. Churne!

*A. All harder bodies make a bigger
 Noise, 'cause with elastick vigour*

They strike the air, and with a force
Superior cause a quick divorce.

*Q. From Zummerzetzheare
I latelee came heare,
To see the woundours o' the kitty,
And rambling about,
I did chance to find out
A paper vull woundee witty.
'Twas the British Apollo,
Whear zolutions did vollow,
Each quearee zoa bludde cramp zur
In reading of which,
My ringurs did itch,
In your paper a question to vamp zur.
I guess you Apollo,
A shrewd witte vellow,
But for all you zoa heetur and bounce zur,
I believe you can't tell,
(That's to say) very well,
How many v——ts go to an ounce zur.* *Ralph Rustick.*

*A. Ve'l answer your query,
(That's to zay) ve'l come near ye,
Altho' you, gadzooks, are so vitty,
And arm'd with a v——t,
Yet before ve zall part,
You'l vind we have courage to hit ye.
Vorty thouzan and won,
As zure as a gun,
Exactly rise up to the wate,
If thiz you deny,
Pray catch 'em and try.
And that will convince you strate.
Barraps you will zay,
(Vor indeed zo you may)
That avermatives must be made out ;
But our word is aneuf,
Vor more than you're worth ;
And there we hit you t'other bout.*

Q. What is the meaning of Christ's descent into hell ?

A. We

A. We have had several questions sent us upon this subject, and therefore shall answer them all at once.

Our church in the reign of *Edward vi.* annex'd this article to a Scripture passage, whereby she appropriated it's meaning to a determin'd sense. But in the reign of queen *Elizabeth*, she cancell'd the appropriation, and thence tacitly allow'd her sons to fix their own meaning upon so difficult, so obscure an article. And this is a liberty very fit to be indulg'd in the case before us, since the ancients were so little agreed concerning it.

In as much as the original *Ἄδης*, in one acceptance of the word, signifies those invisible regions, which are the receptacles of departed souls, some therefore thought, that Christ went to that place of separation, without any further conception of it : Others concluded, that he went to the souls of the saints, whom they believ'd to have been detain'd in those invisible regions, till at least his ascension into heaven ; and others confin'd the word to the receptacle of the damn'd.

As this article has been variously grounded on several texts of Scripture, so bishop *Pearson* (that excellent expositor of the creed) rejects most of them, but particularly retains a passage in the *Psalms*, which is most generally receiv'd as the strongest proof. But with all deference to so great a man, and so general an opinion, we humbly beg leave to enter our dissent. The passage is, *Thou shalt not leave my soul in hell*. But since the original, which we translate, *soul*, so often signifies no more than *life*, how can we be sure it has another meaning here ? And since what we translate, *hell*, so frequently imports the *grave*, with what certainty can we interpret it in another sense ? And yet *an article of faith* must be founded upon positive, unexceptionable proof : Whereas from similar expressions in the *Psalms*, we have good reason to believe, that no more is intended by the words, than thou shalt raise me from the dead.

Some indeed object, that this makes the passage to be tautological, since it so immediately follows, *neither shalt thou suffer thy holy One to see corruption*. But we hope all kind of tautology is not blameable, since it may sometimes occasion a greater elegance; of which this very book of *Psalms* presents us with undoubted instances. And yet were all kinds of tautology disallowable, we cou'd easily acquit this passage of the charge, since the first sentence imports, that God wou'd raise Christ from the grave; and the second denotes his very speedy performance of it.

If this were a prophecy concerning the disposal of our Saviour's soul after its separation from the body, it is highly probable, that it wou'd be somewhere in the New Testament insisted on to that purpose: Whereas the only place where it is so much as mentioned, it is cited to no other purpose than in proof of the resurrection.

But since the commencement of this article was so late; since all the former creeds were without it, and yet were stiled by the fathers perfect summaries of faith; since when St. *Paul* mentions Christ's death, burial and resurrection, he takes no notice of his separate existence, though it interven'd between the latter two; we therefore conceive, that it was unnecessary to add this article, unless it were done as a criterion of the orthodox, in contradistinction to the apollinarian hereticks, who denied that our Lord had an human soul. And yet the composers of this doubtful article might more directly have express'd his human soul, and that grounded upon the plainest Scripture, since it is expressly said, that *he grew in wisdom*. And surely growth or improvement in wisdom is utterly inconsistent with that Divinity, which according to the apollinarian hypothesis, supplied the defect of an human soul.

Grotius chooses to found the article on that passage in St. *Luke*, *This day thou shalt be with me in paradise*. But here the queries are, whether it be very evident, that paradise was not heaven? and whether it be
equally

equally evident, that Christ spoke the words of his human soul, and not of his Divinity, since he does not say, thou shalt go with me into paradise, but thou shalt be with me in paradise : For tho' it shou'd be matter of opinion, that the Divinity did not display it self to the Saints in paradise, no, not in lesser proportions, than it wou'd do in heaven; yet we must proceed beyond matter of opinion in *articles of faith*.

We therefore can conceive no properer a method of compliance with this article of our creed, than by taking *Adms*, or hell, for the grave (for so also is the *English* word taken in the *Psalms*) and by applying our Lord's descent thither to his human soul, which must have necessarily gone down to the grave in order to its re-union with the body. And this sufficiently distinguishes the present article from the preceding one concerning his burial ; as apparently asserts the human soul of Christ against the *Apollinarians*, as any other notion of so obscure a descent ; and as professedly maintains the separate existence of the soul against the philosophers taken notice of by *Grotius*. And tho' the manner of this article, as connected with the foregoing one, leads us to suppose, that the composers of it who were juniors with respect to the more primitive times, and unknown to us (as the very learned Dr. *Barrow* calls them upon this very occasion) had something further in their view ; yet, since by the exposition we have given, we profess our belief of that, which cou'd be the only proper inducement of so otherwise unnecessary an addition ; since, if they meant to confine our faith within stricter bounds, and propose their own interpretation of any particular text, as an article of faith, by rejecting so unreasonable a proposal, we yet believe as much, as did the apostolical and immediately succeeding ages, whose several creeds had nothing of Christ's descent into hell ; since the article will allow of the exposition we have given; since in so very difficult a point, a latitude ought to be indulged

to those, who dissent from the opinion of others, not from affectation of singularity, but from sincerity of heart; we therefore humbly presume, that we may in this sense of the expression lawfully repeat, *He descended into hell.*

Q. Whence the cause of those spouts that descend from the clouds, in some parts of the world?

A. The cause of them is, the more than ordinary condensation of the waters rarified and exhal'd into those regions of the air.

Q. I have for these last four months or more found a mighty defect in my memory, I think it cannot proceed from age, for I am not above two and thirty, and of a very healthy constitution; pray tell me what you think is the occasion, and you will infinitely oblige your humble servant Jeinima?

A. This defect of memory seems to proceed from cold, ferous humours lodging in the brain, and hindring the due fluctuation of the animal spirits.

Q. Sirs, I have seen several people in deep consumptions have intermitting fevers, some every day, and some few ev'ry other day. A Gentlewoman of my acquaintance being in a consumption hath the hot fit for the space of an hour every evening, she hath taken a great deal of Jesuits powder, by the advice of an able physician, to no effect. I desire to know why it will not take place in this case, as it will do in all other intermitting fevers? Your speedy answer will oblige your humble servant J. P.

A. The Jesuits powder is daily given to consumptive or hestick persons with great success; and since your friend is under the care of an able physician, we have no reason to doubt the proper administration of it: But several accidents may intervene and prevent its efficacy, as a weak stomach, flux of the belly, the bark it self not good, or the disease too far gone; so that without the knowledge of every particular circumstance attending the patient, 'tis impossible to give a just determination of the matter.

Q. Is it possible for a Lady that is very short, crooked, of an ill complexion, and deform'd in the eyes of all that
ever

saw her, really to think her self handsome; whatever self-conceit her expressions may seem to discover?

A. We think it possible; for admit your relation true, yet she may have regular features, a catching air, &c. And flattery thereon may keep those beauties in her thoughts, whilst habit cancels the apprehensions of the rest: Or her conception of beauty may differ from others; why may not a swarthy woman think that complexion the best, as well as a negro think the blacker the more beautiful? Or she may be conceited of her wit, which by the expression thereof may easily be mistook for the other affectation; tho' all affectation is really an effect of folly.

Q. In the 30th chapter of Genesis xxxvii verse, we find these words: — And Jacob took him rods of green poplar, and of the hazel and chestnut-tree, and piled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had piled before the flocks in the gutters, in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceiv'd before the rods, and brought forth cattle, ringstrak'd, speckled and spotted; pray, Gentlemen, the cause why these rods should have this effect on the flocks?

A. The flocks conceiv'd, and brought forth cattle of the colours above-mention'd, by the powerful efficacy of a fix'd imagination; which generally produces effects in the conception answerable to the fancy of the agents in the act of generation; and does often work the *form ingendred* into a perfect similitude with the prevalent idea of the generator: Among a thousand proofs of which, the celebrated story of the *Spanish Lady* is remarkably particular, who by constant and intensive views of a tall negro's picture, which hung directly opposite to her bed's-foot, conceiv'd, and was deliver'd of a Negro child, which, but for a physician's learning, and judicious discovery of the cause, had cost the innocent Lady both her life and reputation.

Q. Gentlemen, A Lady did some time since engage my affections, her behaviour to some Gentlemen caus'd me so far to reassume my reason, as to desist from marrying her; they at last brought her under such circumstances, that she was oblig'd to marry the first she could get: Vainly I yet strive to eradicate a passion, which has got too deep root in my soul ——— Now love in my opinion is built on virtue, or (which may be more properly term'd lust) beauty. To attribute it to the former were absurd, and equally a contradiction to the latter, I never having any lustful desires; how this may be accounted for, will oblige your admirer?

A. Sir, There be two other objects of lasting love, viz. wit and good humour, and which are very captivating: If your love is built on neither of these, you must be in an error (to which lovers are very subject) in the constructions you have made on the other.

*Q. When Phyllis first I saw, a form divine
 Coit'd not with more transcendent beauty shine;
 I view'd her face, her neck, her breasts, her arms,
 And quickly found she had a thousand charms;
 (Charms! Such as mortal eyes can scarce behold,
 Charms! Far more powerful than the force of gold;) }
 I gaz'd, admir'd, and with a strange surprize
 I suck'd love's poison in with eager eyes;
 'Till thunderstruck, at length I prostrate lay,
 Unskill'd, unarm'd, not knowing what to say,
 And left her in my heart to bear eternal sway.
 Assist me great Apollo's sons, declare
 How to attack, and how to gain the fair?*

*A. Address with humble looks and easie mien,
 Let faithful vows of passion flow between;
 And when by speech it cannot be exprest,
 Let humid eyes and sighs explain the rest:
 An emphasis they bear which gently move,
 Like dying words of dearest friends to love:
 With resignation suffer all her frowns;
 But if at last a smile your passion crowns,*

We need not teach an extasie on this,
 Or with what transport to receive the bliss.
 Yet cease not here, but let each flying hour
 Repeat your life and death are in her pow'r,
 That either from her influence you have,
 She must be cruel then, if not inclin'd to save.

*Q. I am of a good trade,
 And in love with a maid,
 That is virtuous, fair and wise ;
 Three such things I declare,
 In one woman is rare,
 For a man to behold with his eyes.
 She's a friend I am told,
 Has abundance of gold:
 Great dependance upon him she'll have ;
 But I'm apt to believe,
 Not one penny he'll give,
 'Till he's dead, and fast laid in his grave.
 Now if you can show,
 Which way I shall go,
 For to get some of him e'er he dies ;
 Let men say what they will,
 I'll approve of your skill.
 And for ever shall deem you as wise.*

*A. Whatever you do,
 When for money you sue,
 Be sure you all rhiming omit ;
 For fear when he sees,
 Such fine verses as these,
 He shou'd think you may live by your WIT.*

*Q. Shou'd poetry try a lover,
 Then I have shew'd my skill,
 In speaking and writing,
 With eyes so inviting,
 I lov'd him and ever will ;
 Yet there was never a fox,
 That is chained in a box,
 Is half so sly as he,
 Let me fling ev'ry dart,
 Not one can hit his heart,
 My death I am sure it will be ;*

*If Apollo don't stand my friend,
And teach a more pleasing art,
I shall never have him by the end,
Which will cure my wounded heart.*

*A. Shou'd you catch him by head or by tail,
You never cou'd hold him fast;
For a lover like eels,
When oppression he feels,
Will slip from your fingers at last;
Now as for your fox,
That is chain'd in a box,
Your spark is more cunning than he :
For the fox wears a chain,
Whereas you strive in vain,
Your lover a captive to see;
But wou'd you succeed in love,
Change all your fair smiles to a frown;
For kicking, which spaniels does move;
May conquer your ill-natur'd clown.*

*Q. Tell me! Oh tell me how I ought to go,
Lost in a trackless labyrinth of woe,
Scarce has the Sun perform'd his annual round,
Since in a husband's loss my liberty I found ;
Love's strongest efforts I have since withstood,
Arm'd in the dusky weeds of widowhood ;
But now, there daily comes a neighb'ring swain,
Who pleads with oath and tears, but pleads alas! in vain,
My unrelenting breast admits no fire,
Nor softens by entreaty to desire ;
At each denial which I'm forc'd to give,
He raves and weeps, and vows he will not live ;
That he's sincere, methinks I plainly see,
But he's not brisk, nor tall enough for me ;
He has two sisters, maids they say as yet,
Who to my disrepute exert their fancied wit ;
Basely they rail, and play a sordid part,
As if defaming me would gain my heart :
Now speak ye sons of Phœbus wisely show,
Shall I reward his love, and crown his joys, or no ?*

A. If

A. If the cold weeds of mournful widowhood
Have *one whole year* the fire of love withstood,
They have done well, off with 'em now for shame;
For they'll no longer *quench*, but rather *fan* the flame;
Know we not all things by some proper sign?
Why shou'd you wear the *bush*, if you'll not sell the
wine?

Besides take *reason*, widow, with your *rhime*,
Why shou'd *one* suffer for another's crime?
Your lover prizes what his sisters *bate*,
Let diff'rent *actions* meet a diff'rent *fate*;
Did they all three, *like him*, their value prove,
You must have paid 'em *jointly* love for love;
That love, not now divided, check no more,
But bless your lover's wish in a kind *triple store*.

On Madam M——rs agreeable deportment, in her Amazonian Habit.

Y Our native charms, *Dorinda*, might suffice
To make the most reluctant heart your prize;
Or if you'd have your conquest farther born,
The mien and graces which your sex adorn,
Had done the work, you need not to subdue,
Shew your own nat'ral force, and rob us too.
In vain we study dress, quaint airs and arts,
As pow'rful batt'ries to besiege your hearts;
Whilst in our dress our arts you so exceed,
That we our airs in you may better read.
But have a care, *Dorinda*, how you view
A glass, which such a lovely boy will shew,
As may revenge the conquest of your eyes,
Whilst fair *Dorinda* for *Dorinda* dies.

Q. You give for answer to a late question, That either Christ open'd and shut the doors again with a velocity too quick for the perception of the eye, or &c. How can you imagine that, if you believe the text, which says positively he enter'd (*januis clausis*) if you are in the right, he enter'd (*januis apertis*) and the text is false; if the text be true, you are in the wrong?

A. Our exposition is fairly reconcileable with the text; and we can very well imagine that *Christ* might enter both *januis clausis* and *januis apertis*, at the same time. For as our interpretation includes a seeming repugnancy to that Scripture passage, so there is frequently such a seeming repugnancy observable between one Scripture passage and another; and yet who (but an infidel) will dare to say, that one of the seeming repugnant passages is consequently false. You should therefore have consider'd, that the same expression may be capable of more than one interpretation; and therefore what is false in one sense may yet be true in another. Now since you perceive *oculis apertis*, in what sense the doors were open'd, but seem at a loss to know *oculis clausis* in what sense the doors were shut. We shall therefore observe to you, that the meaning of the text is, that the doors were shut to all human appearance; that they were really shut, before our Saviour came; that he stood in the midst of the disciples, without their perceiving that they had been open'd; and that consequently they could no otherwise have been open'd than by an invisible, a supernatural power.

Q. *What book would be properest for the right instructing of a family in the fundamental truths of christian religion; I would have the proofs of it to be as short, evident and solid as the subject would permit it?*

A. We cannot but commend so pious a design, as that of instructing your family in the fundamentals of religion. You therefore seem to speak not singly, and for your self only, but (as it becomes the master of a family) in *Joshua's* heroick stile, *As for me and my house we will serve the Lord*. And we could wish that all, who read of so commendable an intention, would be provoked to an holy emulation, and be prevailed upon to *go and do likewise*.

We would recommend to you *Kettlewell's* practical believer, with *Allen* of faith, prefix'd to it.

Q. *Gentlemen, about seventy years ago a donor left by his last will and testament a small estate in annuities*

to a certain society, and ordered them to pay several pensions quarterly for ever, to such and such poor men and women, that were qualified so and so, with plain directions that only such and such should be the partakers of the said pensions, which by the said will doth plainly appear: as also that in case the trustees do not perform his said will, or in default of any of the said payments, the said estate and annuities are given to another society to perform the same, and after them a third in like manner; notwithstanding the first trustees know all this, yet act contrary, and dispose of the said pensions, not so much thro' inadvertency, as thro' wilfulness and partiality dispose and will dispose of it to others, quite contrary to the donor's will, and to such as have no right to the said pensions. Whether such practice is not a positive breach of the said will, however these trustees have the audacity to aver the contrary, saying, if they give the full sum of the donor's gifts annually, it matters not whom it is given to, &c. Now whether any particular person, who knows all this to be matter of fact, should discover this to those persons whose right it is, if the others fail, in the due performance of their duty to the donor's will, can be render'd justly a perfidious person in so doing, or rather praise-worthy in doing justice, and as he thinks his duty to the deceas'd person as well as to those living?

A. If a trustee go contrary to a donor's will (unless where a reasonable presumption will bear him harmless) he is chargeable with a double miscarriage, in that he is at once guilty of unfaithfulness, not to say of arrogance, while he suffers not the proprietor to do what he will with his own; and of flagrant injustice too, while he robs others of their indisputable right. If therefore you are privy to such injustice, and yet offer not at a necessary discovery, we dare not acquit you of disobedience to that apostolical command, *be not partakers of other mens sins*. And yet, could we acquit you of so imputable a charge, one would think you should be ambitious of imitating that God who glories in nothing more than in *helping them to right that suffer wrong*.

Q. Sup-

Q. Supposing my sister to have a bastard child, whether I am uncle to the said child, or not?

A. An uncle is a natural relation, and takes its whole denomination from consanguinity. You are consequently uncle to your sister's child, how unlawfully soever your nephew be begotten.

Q. Why have my oxen larger bodies and horns than my bulls of the same breed; and my weathers no horns, when my rams of the same breed have very large ones?

A. Daily experience teacheth us, that by castration the males of every kind get a nearer resemblance in many things to their females. Since then cows have horns, and commonly larger than bulls, but ewes have none, 'tis no wonder if they continue to grow in oxen, tho' they are utterly lost in weathers, as beard is in eunuchs.

Q. Observing your judicious answer to serious questions, I desire your opinion, what should be the cause of the appearance of a rainbow, which I saw about November 1706, about eight a clock by moon-light, and to be sure I was not mistaken: I call'd three or four of my family into a little garden to see it, who saw it very plain?

A. The cause of the appearance of that rainbow, we judge to have been the same as of other rainbows, viz. the refraction of the sun-beams, through the drops of water falling from some cloud. For tho' the sun did not appear at that time upon our hemisphere, yet we suppose that the cloud being pretty near the horizon, it might receive the influence of its rays.

Q. There is a weed which grows among corn called cats-tail, why is it so called?

A. That weed is called *equisetum* in latin, and horse-tail in good English. In some part of France *chaquene*, which answers to the English word cats-tail.

Q. The difference among commentators as to the noting the beginning of Persius his first satyr with Persius and Monitor, being little fewer than the editions of that poet; some making Persius speak the same words that others tell us are the Monitor's; some again dividing those words between

tween them both, which others suppose to belong but to one of them; and some on the contrary, making one of them speak, what others are of opinion they had both an hand in. I beg of you to point with P. and M. the beginning of that satyr as near as you can the author's meaning?

A. We wonder that commentators should so widely differ, where the sense, if they diligently attend to it, so plainly distinguishes the several parts of that short dialogue. This general exposition of so misunderstood an introduction will easily direct you to the true pointing. *Persius* tells his *Monitor*, that he designs to lash the vices of the age; to which his *Monitor* replies, that a book on so serious a subject must not expect to be taken notice of, while nothing but facetious wit and pleasant humour is agreeable to the common taste. Upon this *Persius* personates the character of a vulgar poet, and pretends to be under a great concern, that he shall not gain a popular applause. But his *Monitor* endeavours to dissuade him from so unbecoming a thing, as so solicitous an affectation of the praise of the world.

The only difficulty lies in the beginning of the third line, *vel duo, vel nemo?* for *nemo* is a sentence of it self, by which *Persius* interrupts his *Monitor*, who was going to say, *vel duo, vel tres*, that is, you must not expect that above two or three will read your book; for *Persius* still musing upon what his *Monitor* had said before, takes no notice of what he was then saying, but repeats *nemo* with an interrogatory indignation. But all this must be understood by way of irony, whereby *Persius* wipes the common poets of the age.

Q. Pray your reason, why a cat when she falls, or is thrown from a house-top or any other place, always alights directly upon her feet?

A. They are commonly, but not always observed to light on their feet; and it is chiefly due to their tail, which they fan the air withal; whereby the swiftness of their descent is so far retarded, that they
are,

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are enabled to prepare themselves in such a manner for their fall.

*Q. The righteous man is loth this world to leave,
And to be buried in the silent grave:
The wicked also on a dying bed
Fain from the stroke of death would draw his head.*

*Tell therefore, learn'd Apollo, why
When death to mortal men draws nigh,
They seem to be so 'fraid to die?*

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*A. By nature dissolution is abhor'd,
Nor can weak sense with unknown joys accord;
We dread to be we know not what, nor where,
Shock'd at new regions, 'cause we know none there:*

*To want of faith this ill we owe,
They, whose is strong, with pleasure go;
Confirm'd above, fear nought below.*

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*Q. Weary of life, my boding heart oppress'd
With dire tormenting thoughts and black despair;
Unfortunate in all I undertake,*

*And disappointed of my chiefest hopes:
My groveling soul (with more than mortal pangs)*

*Sits brooding o'er her melancholy woes;
No time, no place an alteration brings,
But all is one continual scene of grief.*

*To you, ye sons of eloquence, I sue;
O! let your tuneful lyres with lulling noise*

*My mind compose, my sorrows mitigate;
With charming numbers sooth my sad despair;*

For none more wretched e'er deserv'd your care.

*A. In vain to tuneful numbers you address,
To cure the black contagion of your mind,
Which to distempers seems to owe its rise;
A thick and melancholy blood, whose fumes
Sadly ascend, and cloud your drooping soul:
Fit applications seek then from the learn'd,
Which may enlarge your fetter'd faculties;
These may remove th' intolerable weight,
Hangs like the plumets of eternal night.
But if from sense of human miseries*

And

And disappointments, these sad thoughts have birth,
The beatifick vision of the blest'd
Possess your thoughts, 'twill lull your soul to rest.

*Q. An officer bold,
Last night I was told
Secrets to conceal of great price;
Many things has receiv'd,
He's been often reliev'd,
Now the thing he's divulg'd in a trice.
Whether ought this great knave
To his friend, kind and brave,
Generous, good-natur'd and civil,
Returns quickly make
(He's a conceited rake)*

Say Phœbus, or sent to the devil?

*A. A breach in a trust
Is n't only unjust,
Altho' there's no gift to conceal it:
But 'tis also base,
And full of disgrace,
Or torments themselves to reveal it.
But he who'll confide
In a rake (as imply'd)
Who is void of both virtue and brains;
The matter's not rare,
If the secret takes air,
He must thank himself for his pains.*

*Q. A spark, whose years are not to twenty come,
Gives his tongue a liberty
Far beyond his property,*

*And rattles nonsense wi' a conceited tone:
He swears with a grace,
And lies too apace,*

Pray tell me, Apollo, what will be his doom?

*A. From rattling or nonsense he'll ne'er be retriev'd,
Nor can any doom
Be expected to come*

*On notions, where better could ne'er be conceiv'd:
But's swearing and lying,
(Base vices implying)*

His doom's, when he speaks truth, he'll not be believ'd.

*Q. Ye sons of Apollo,
Whose advice I would follow
In matters of greatest importance;
Pray open the truth
To a curious youth,
And his thanks he shall pay in abundance:
Whether men they can fly
Like birds in the sky,
Because one in town does pretend it;
But a hundred to one,
That it cannot be done,
Is laid, let him ne'er so defend it.*

*A. Your wagers are lost,
Whatever they cost,
For the mortal, you bet on, hath flown:
Nay, 'thout any aid,
Of the gimcrack he made,
As in *Doublin* is famously known.
But to set in true light
His wonderful flight,
You must know, there a custom it was
A *STURGEON to call
That same animal,
Which here for cods-head does pass.
Our *Sturgeon*, when there
Prepar'd with great care
And cunning his trinkets to fly,
A while only staid,
Till money was paid,
Which a spark soon resolv'd to supply:
Addressing him thus,
Thou fam'd *Dadalus*,
Why still from these wonders debar'd?*

* *A STURGEON is a term they give one at 'Doublin, whom they think a fit subject for banter. In this case the landlord of the house (being us'd to such frolicks) personated the Frenchman.*

Quoth he, I'll commence
 When I've got in more pence,
 For in troth I am now almost starv'd.
 Much lighter you'll *fly*,
 The first did reply,
 However appoint but a day;
 With such great profusions
 We'll raise contributions,
 That famine shall breed no delay;
 A day then was nam'd,
 (In our annals thence fam'd.)
 When many a wag did appear:
 A Monsieur well drest
 Came after the rest,
 And accosted thus our engineer:
You ribauld paltron,
Me'll hang you ver soon,
Me know you for won grand a teef,
You kill a beshide
(Vor witch you'll be try'd)
Won man, and was murderer sheef.
 Our fam'd Virtuoso
 Found matters but so, so,
 With knees trembling, and looks agast,
 From our window fled,
 Took up almost dead,
 Forgetting his engine in haste.
 And now he's *flown* hither,
 More money to gather,
 Which when he has raised to ten pound,
 You will find, he *will fly*,
 Though not to the sky,
 Yet where he'll ne'er after be found.

On the Thanksgiving-day.

THIS, happy Britains! is the joyful day,
 When heav'n expects we should our off'rings pay
 Or thanks and praises, which we justly owe
 To Providence above, and Anna's reign below;

All

All griefs and cares be banish'd from each breast,
 And joyful thoughts in tuneful minds exprest;
 For heav'n delights to show'r on grateful minds
 Such blessings as th' ungrateful never finds.
 Let *ANNA's* health go round in flowing bowls,
 Whilst virtue all exorbitance controuls,
 Lest your acknowledgments should heav'n incense,
 And gratitude ill manag'd prove offence.
 But give a loose to innocent delight,
 The *Heav'ns*, the *Queen*, th' *Occasion*, all invite;
 Let loud huzza's mixt with the canons roar,
 Frighten all pilfring pyrates from your shore;
 This *Lewis* thunder-struck is forc'd to own,
 Our *cause* the darling is of heav'n's imperial throne.

Q. Gentlemen, are you of the opinion of some, who affirm, that our days are told? This seems inconsistent with that liberty which every one enjoys, either of killing himself, or letting it alone.

A. Many errors take their rise from this single cause; they owe their origin to this fruitful parent, namely that we are too ready to fix too rigorous a sense upon Scripture-passages: because we read of our days being numbred, of an appointed time, &c. we therefore draw a very preposterous conclusion, namely that God has so irrevocably determin'd the duration of our lives, that no cautionary arts, no prescriptions of the physician, no petitions to the throne of grace can wave off the fix'd, the predestinated blow. But to give you the true state of so mistaken a point: God, by a single, by an intuitive view, beholds all the consequences of things, all the various effects of second causes, all the manifold intentions of free agents, whence he cannot but foresee when all our lives will naturally, will of course expire. He also knows, whether himself shall think fit to let the common course of things take place, or particularly interpose to avert the consequence. And upon the account of so special a foreknowledge, and so peculiar a determination resulting thence, he may very properly be said to number our days; and yet such a
 numera-

numeration no ways includes so rigid a fatality, as some men plead for. To use the instance specified in the question; when a man designs to dispatch himself, God may be pleased to suffer him to execute his design, as a punishment due to so wicked an intention. And as God from all eternity foreknew both the man's design and his own sufferance, he may be well allow'd to have numbred his days. And yet this very numeration depends upon a voluntary act of a free agent; for since God determin'd the period of the man's life upon the foreknowledge of his unwarrantable intention, it follows, that had the man been otherwise inclin'd, God also would have determin'd otherwise: and thus, when sick, if we neglect the means that Providence has bestow'd upon us, God, who foresaw our inexcusable negligence, might have thence resolv'd to suffer the distemper to take its course, and put a period to our lives. But had we been more careful to preserve our health, God who would have foreseen that too, might have made a different resolve. Whence we may learn a very useful lesson; learn ingenuously to acknowledge that our lives are entirely at God's disposal, and yet to be as careful, as provident concerning them, as tho' they were entirely at our own.

Q. Lot's wife being turn'd into a pillar of salt, which, as the Scripture says, is to continue for a memorial to after ages; how can this be, salt being subject to be melted by the next shower?

A. Salt is so far from being capable of the most compact consistency, that no sort of earth is capable of any consistency without it. There is an island on the coast of Persia, named Ormus, where the inhabitants build their walls with salt.

Q. Why religion should make people ill-natur'd, and persecute one another, or whether it has not been the occasion of most of the barbarities in the world?

A. That religion has been the occasion of the most barbarous and inhuman practices, both the heathen and the christian world afford us undoubted testimonies.

That paganism should oblige its profelytes to so cruel a behaviour, we must forbear to wonder, since the great destroyer, the grand adversary of mankind was the object of their worship; but if it be enquir'd (as we suppose it by the Querist) why the professors of Christianity, tho' the prince of peace, tho' that great preserver of men be *the author and finisher of their faith*, should yet be guilty of such barbarous proceedings, as tho' their master came *to destroy*, and not *to save mens lives*; to this enquiry we subjoin a very noted axiom, *The best things when corrupted become the worst.*

Q. Why does a strait stick look crooked in the water?

A. When light goes out of a thinner medium into a thicker, or the contrary, it is refracted, that is, it goes nearer to, or farther from a perpendicular. When it goes out of a thicker into a thinner, as out of the water into the air, it goes nearer to a perpendicular, and consequently represents the stick in the water in a place different from that wherein it is; whence of course the stick cannot but seem crooked, since that part of it, which is out of the water, is represented in its true place, but the other part in a different one. If therefore you put the whole stick into the water, it will appear strait.

Q. I am sometimes subject to start when asleep, and also (but seldomer) when awake.

A. Starting in sleep generally proceeds from dreadful apprehensions occurring in dreams: but since this symptom attends you when awake, it may not be improperly attributed to worms, sharp humours, or malignant fumes, ascending from the stomach up to the brain, and causing a sudden irritation of the nervous parts.

Q. What is the occasion of the heart-burn?

A. The heart-burn is a common denomination for pain of the stomach, generally arising from an acid humour, gnawing and vellicating the bottom thereof.

Q. Whe-

Q. Whether is most glory, to conquer one's self, or others?

A. One's self, since it will render a conquest more easy over others; whereas a conquest over others first, by puffing up the mind with pride, makes a conquest over one's self more difficult after.

Q. Gentlemen, my sister and my self are fatherless and motherless children, and have little of our own to depend on, but have a rich uncle, and a rich aunt, who having no children, promise to leave us considerably, if we marry to their liking. However my sister hath contracted matrimony with a sober, ingenious limb of the law; notwithstanding (not being with their consent) they have fully cast her off, and they promise to do the like by me, if I marry without their consent. Now since few of any account will offer at addresses on bare expectations, what would you advise me to in this unhappy condition?

A. Doubtless, Sir, your uncle and aunt have a full liberty to dispose of their own, and upon their own terms, how kind or unkind soever they may appear therein. We can advise but two remedies in the case, viz. If a match offers it self of worth, either to obtain of some friend, who hath an ascendant over them, to intercede in the affair; or else to run the risque your sister has done, and cast your self upon Providence for the consequence; only consider that as on one hand a bare promise from them is a precarious dependence for the hazarding the advantage of your youth upon, so on the other, your sister will have more hopes of reconciliation than you, because you are warned by both precept and example, and she but by the former.

Q. There is a wager laid concerning the value of a shekel of silver, and that of gold; you are desired to end the dispute 'twixt the wagers, it being agreed by them to abide by your determination?

A. You will be able to decide your wager by referring the dispute to a table of Scripture-weights and measures, by the B shop of Peterborough, annex'd to a large quarto Bible, printed in the year 1703, by Charles

Bill, and the executrix of *Thomas Newcomb*; but if you should not chance to have a Bible by you of that impression, you may be sure that the shekel of silver was about the value of an *English* half crown, and that of gold, as it was equal in its weight, was superior in its value, according to the difference in worth between one metal and the other.

*Q. Long alas! I've lov'd in vain
And been flouted for my pain,
Else should not to you complain;
Therefore pray to me opine*

*How I may soon quench this fire,
And his love wholly resign,
Which is Sylvia's desire.*

*I know your godship have the skill
To advise me if you will;*

As you've been kind. O be so still?

*A. Change into contempt your love,
This may efficacious prove,
And more than compliance move:
Or if you would quench your flame,*

*Summon up his rougher parts,
Those in wars may get him fame,
But 'tis kindness conquers hearts.*

*Love does love beget, as true,
Slight the very same may do,
Why should those then conquer you?*

*Q. From Leaden-hall-street
Learn'd Apollo I greet,*

*And to ask his advice I am come;
If with others I find*

*Faults in body and mind,
Had not I best first look at home?*

*Of late I a Momus am grown,
A poet, a beau, and the scourge of the town:
I others advise,*

*Yet all others despise,
And see others faults, not my own.*

*A. Now our leaden-heel'd bard
Thinks Apollo's ensnar'd,*

By this satyrick insinuation;
 But the beau may be sure
 That our works are secure
 From the lash of his sly castigation.
 Then thou that dost *Momus* commence,
 Prithee draw some corollaries hence,
 Lest others deride,
 When they see thy blind side,
 And thy scourges will yield no defence.

Q. Here lowly prostrate at your highness's feet
 A suppliant lies, and humbly does entreat,
 You'd please to answer his sublime request,
 That so his tired mind may gain its wonted rest.
 'Tis this, I hope your godship 'twon't surprize;
 Altho' perhaps it may a little pose,
 How long since spectacles, to save folks eyes,
 Were first hung on their boltsprit, alias nose?

A. This wond'rous myst'ry plainly to unfold,
 Will scarce, dear Querist, our *Apollo* pose;
 Nor need we spectacles at a distance hold,
 Nor fix 'em nearer on our boltsprit nose.
 Fam'd *Archimedes* did at first invent,
 But many after him the art improv'd,
 To use 'em with the hand was his intent,
 But now they are conveniently remov'd.

Q. Since no one to your altar sues in vain,
 Accept the first fruits of an humble swain,
 And mildly tell him, how he may remove
 From's heart ambition and desiring love;
 By both at this time is his mind oppress'd,
 And consequently he depriv'd of rest;
 Therefore display your rays of wisdom soon,
 Lest by delay the person be undone?

A. As when some arrow in a lofty flight
 Mounts swiftly upwards, and out-tow'rs the sight;
 The gazing archers view with aking eyes
 Their feather'd messenger invade the skies,
 Forgetting when its short-liv'd pow'r is spent,
 'Twill falling deeper sink, the loftier height it went.

So thoughtful mortals view ambition's joys,
And for true bliss mistake love's trifling toys.

Q. Most wonderful Phœbus
In plurimis rebus,
Sed præcipuè in giving of answers
To questions and puns
Gratis, sine duns
Sapientibus, five romancers:
I've a query, sit, why
That a vates may lye
By licence, etiamque viator;
Unde hoc dictum est,
Is nunc my request,
Quæso, domine, ne sis negator?

A. O proposer sublime!
In hujusmodi rhyme,
Qui so suaviter aures attingis,
We'll solve quoad vim
Your poetical whim,
Etiam si videtur bilinguis.
A bard cannot write
A figmentum polite,
Sine quidlibet power audendi:
And viators will sign
Fables ultramarine,
As not fearing rem contradicendi.

Lusus pila (amatorius) ex nive coactâ. Petronii Afranii epigramma.

A game at Snow-ball.

With snow-ball *Julia* me attack'd; I thought
Snow wanted fire, yet by the fire was caught.
Than snow, what colder? yet congealing snow,
From *Julia* sent me, made my breast to glow.
Whither from *Cupid's* snares shall I return,
When fire (who'd think it?) does in water burn?
But what can make the mounting flames expire?
Can snow, can ice? no such, but equal fire.

Q. Gentle-

Q. Gentlemen, *The godfathers and godmothers, when an infant is baptized by a minister of the church of England, solemnly promise and vow to God, in the name of the said child or infant, that he or she shall live, and be perfect from sin all the days of its life; I think the ordinance of baptism imports thus much, yet the members of the said church, generally, in discourse argue against perfection, without, at, or near the point of death?*

A. The godfathers and godmothers do no where, in the office of baptism, promise for the infant a perfect, an unsinning obedience. 'Tis true indeed, they promise that the child shall conform to that, which if it accurately and punctually conform to, it will not fall short of absolute perfection. But then this conformity they promise, is to take its estimation from the measures of sincerity, and not from the standard of perfection; that is, they promise in the child's name, that it shall sincerely endeavour to comply with the whole law of God, as far as frail mortality will permit. The promise therefore of godfathers and godmothers is to be taken in the same sense with that excellent petition in the Lord's prayer, *Thy will be done on earth, as it is in heaven.* For it is not supposeable, that men can be as perfect as angels: men encompass'd with dust and ashes, as perfect as those disencumbred, those unbodied spirits. When therefore we put up that address to the throne of grace, we no more than implore our heavenly father, that he would enable us to come as near to those pure, to those spotless beings, as the necessary condition of our mortality will admit.

Q. *Doth the law of God, or the law of this land forbid cousin-germans to marry? if so, why is it ever allowed of? if not, why is it generally said, that they never live happily and prosperously together?*

A. The marriage of cousin-germans comes not within the prohibition prescrib'd us by our *English* laws. Nor can we say that it is forbid by a superior power, since not included in the catalogue of unlawful marriages, and so fully represented in *Lev. xviii.*

As for the usual saying, That such marriages never prosper ; since it is the vulgar opinion, that the nearness of the kindred should forbid the banes, the notion therefore may proceed from hence, namely, that more notice may be taken of an unprosperous, than of a prosperous match. But however that be, this must be allowed, that the rule is not without exceptions. But after all, we think it more eligible to forbear, since as it would be thought generous to pay a deference to so common an opinion, so it may be accounted discreetly done, not to venture upon the very first remove from so notorious an impiety as that of incest. And therefore, tho' we would not impose any restraint upon the couple specified, we would yet acquaint them, that tho' if they marry, they may *do well*, yet if they forbear, they *will do do better*. We therefore think it more adviseable to refer the case to that apostolical assertion, *All things are lawful for me, but all things are not convenient*.

Q. Since the devil is called the prince of the power of the air, is it possible to raise tempests by conjuration ?

A. When the devil is stil'd the prince of the power of the air, the meaning is, that God has given him an extraordinary power in these lower, these sublunary regions. But the Scriptures, which acquaint us with this extraordinary power in general, do no where represent the particular extension of it. It is sufficient to our purpose, that a creature so extraordinarily powerful is not irresistible to man, to impotent, to frail man : For, *Resist the devil, and he will flee from you*.

Q. A man lay with a wife that was his own, He thought it was another's, till 'twas known. Whether the child, by this mistake begot, Be spurious, illegitimate, or not ?

A. The child is undoubtedly legitimate, since there is nothing more required to the legitimacy of a child than its owing its original to those, who at the time of its birth are join'd together in holy matrimony. But yet the father, with regard to his
own

own guilt, may consider the child under the notion of a bastard.

Q. What rule is there for two infinitive moods coming together ; as for instance, videre ait te cupere ? A considerable wager depending upon it.

A. As the principal verb governs the infinitive mood, so one infinitive mood may be a principal verb to another.

Q. Why do cur-dogs, (for the most part) bark at beggars and such like, and not at persons well dress'd ?

A. The disagreeable dress of beggars produces a disagreeable sensation in the dogs, which moves them to vent their displeasure at the objects of it.

Q. A friend of mine is in love with a pretty young Lady ; she has as great a kindness for him, as he has for her, I'm sensible. but she has got a sad cross old mother, who has got a little sight into the matter, and prevents their meeting as much as ever she can ; now I desire you to answer in your next how this couple may meet. And again, how they may appease the wrath of this old Gentlewoman ?

A. They must be very dull lovers if they cannot find out stratagems to meet ; and the way to appease the old Gentlewoman, will be to learn exactly what kind of person she can like, and then to transform himself into such an one.

Q. Whether does dew arise from the ground, or fall from above ?

A. The Sun in the day exhales the moisture off the earth, which, after Sun-set, falls upon the ground under the name of dew.

Q. Why do we throw cold water in a man's face when he swooneth ?

A. Cold water thrown into the face causes a contraction of the pores, surprises the spirits, and recalls them to their wonted emanations, and restores the blood to its due circulation.

Q. It is known, that crocus metallorum infus'd in Canary is a very strong emetick. Now I desire you will inform how it imparts that quality to the wine, seeing it

gives neither taste, colour, nor smell to the wine; and if you pour fresh wine upon the same *crocus metallorum*, or oftner, (as hath been experienced) the last infusion shall be as strong an emetick as the first: And if after all, you reduce the *crocus metallorum* again to a powder, it shall be exactly the same in colour, taste and smell, and shall not lose a grain of its first weight?

A. The emetick quality of *crocus metallorum*, doubtless, proceeds from the saline and sulphurous particles of the antimony, whose subtil *Effluvia* thus impregnated the wine with the aforesaid virtue. And tho' a glass of antimony will bear a thousand infusions; without sensible loss of quantity or quality, we must beg leave to deny such a consequence in *crocus metallorum*, since you may experimentally inform your self that its decay will be very manifest upon a third infusion.

Q. Say British Youths, who with exalted heads,
Setting next Pinda on sublime Parnassus,
Receive the laurels due to your great worth,
Why does the swelling Nile, thro' fertil plains,
Which runs tumultuous, overflow its banks;
And with its far'ning slime rejoice the swain,
Who with his sharp'ned sickle comes to reap
A golden harvest; part fruit of his care,
And partly caus'd by th' overflowing tide?

A. When the warm sun from Æthiopian lands
Remits the fervour, and bids winter reign,
Successive show'rs o'er distant mountains smoke,
And falling thence, in rapid torrents roll,
Tearing, as thro' the delug'd lands they fly,
The muddy bottom of up-rooted earth,
And thick'ning with fat soil their growing streams:
Hence 'tis, that cov'ring with rich slime a ground,
Which the hot sun had burnt to sand before,
Ægyptian plenty does with Nilus flow,
And by his fall soon feels a sure decrease.

Q. Apollo, to your shrines I humbly fly,
If you consent, I live, if frown, I die.

*I love a virtuous and a beauteous maid,
Whose soul's with heavenly charms divinely clad:
She sees the honour of my chaste desires,
And fans with inward sighs my sacred fires:
She would abate my flames with her consent,
Did not her parents frowns that bliss prevent;
Her parents give me entrance at their home,
But then removes my fair into another room:
Youth is the only fault in both they find,
Teach me, ye learned bards, to change their mind?*

*A. If Youth's the only fault your friends resent,
That fault is small, nor need we e'er repent;
Tell them they justly may prefer this crime
To virtue, since it always mends with time:
Virtue may fall, or from its sphere remove,
But this must of necessity improve;
Ev'n whilst they charge the crime, it lesser grows,
And ev'ry moment at a further distance shows.*

*Q. I've sent ye before,
At least half a score,
But the devil a word of an answer.
Pox on your proceeding,
'Tis 'cause you want breeding,
However this case ill advance Sir;
Pray out of the many,
Good Sir, was there any,
Spoke English at Babel's confusion;
Now if you deny
To make a reply,
You're puzzl'd, will be my conclusion.*

*A. A pox on you too,
For ought you can do,
You plague us with many dull questions,
Then teize us to death,
To throw away breath,
By answer'ing the follies you've press'd on's:
The languages there,
Originals were,
And English a compound is known;*

If then you can hit,
 On no *brighter* wit,
 We shall ne'er be put to't by your own.

Q. *Thou great God of physick,*
Oblige one that is sick,
Once a buxom brisk lass, though no W——re;
Who doth languishing lie,
Expecting to die,

And not come at your shrine any more.

A dire winding sheet,
Our nurse swears she see't,
The candle produc'd; nay moreover,
Death-watches perplex,
With repeated knick-knacks,

I'm told 'tis a sign life's near over.

'Twould vex one to the heart,

A maid to depart,

And if nurse judges right 'twill be so;

Then i'th' next paper teach us,

Of their sheets and death-watches,

Whether any thing's in them or no?

A. *What the nurse can repeat,*

Of this terrible sheet,

Or of death-watches fabulous motions,

Doth result from wild strains,

Bred in old womens brains,

Therefore cease to give ear to such notions.

But because you're afraid,

Of departing a maid,

To this method we kindly advise ye;

Make good use of your time,

And provide in your prime,

Lest your sparks find you old and despise ye.

Q. *Your answer I like to the task that I set ye,*

Viz. Whether or no I'm belov'd by Betty:

For which I give thanks, and to please you the better,

Have taken the pains to turn't into metre.

And to tell you the truth, have ta'en your advice,

And made my remarks on the turns of her eyes,

To try if by them I could plainly discover,
 She had an affection for her sucking young lover.
 And a spy I employ'd, who to me did impart,
 What her tongue did betray of the thoughts of her heart,
 Which was, (alas! for my wretched hard fate)
 I'm he who of all men she'll mortally hate.
 Now, if of my hard case you have any clear notion,
 And can tell how to cure it without rope or potion;
 If you'll soon let me know your advice how to follow,
 Tunc tu eris mihi magnus Apollo?

A. Since all our advices you've fully employ'd,
 And since there's no way your hard fate to avoid;
 (For she has a choice and a privilege too,
 To fix on an object as fully as you:)
 There only remains now to teach you a cure
 For all the misfortunes attend your amour.
 Observe all the Ladies in play-house and park,
 And the circle, if you're so presuming a spark;
 Your mistress you'll find out amongst them again,
 At least so much of her will ease all your pain:
 In one you've her lip, in another her nose,
 In a third her complexion, and bloom of her rose;
 In a fourth you've her eyes, in a fifth her bright hair,
 In a sixth all the gayety flows in her air;
 Your passion diffus'd thus, less raging will burn,
 And soon to its primitive nothing return.

Q. Ye sons of Apollo, who answer our songs,
 I'm now coming at you with hammer and tongs.
 Though I'm no scholar, nor never learn'd grammar,
 Nor can handle my pen half so well as my hammer;
 Admit me a room in the scribbling throngs,
 And resolve me this doubt of the hammer and tongs.
 You unerring judges, void of all wrongs,
 Pray which was made first the hammer or tongs?
 If you answer the query, I'll take't as an honour,
 If not, excuse the rough musick of tongs and of hammer.
 Your's Vulcan.

A. To the hammer the primitive honour belongs,
 Since it forged long after its daughter the tongs,

Tho' *Venus* before might have found out the manner
 Of forging of horns, what is that to the hammer ?
 'Twas certain long after, the devil his wrongs
 Endur'd in his nose by St. *Dunstan's* hot tongs ;
 The hammer first also set musick to songs,
 But the devil of musick are keys and the tongs ;
 Then smite home brave *Vulcan*, and no longer flam
 her,

And *Venus* will sacrifice *Mars* to the hammer.

Q. Was the Virgin Mary a perpetual Virgin ?

A. The argument drawn from that expression;
Thy mother and thy brethren stand without, &c. To dis-
 prove her a perpetual Virgin carries no manner of
 conviction with it, since it was customary with the
Jews to represent near relations under the endearing
 stile of brethren. And yet, had there been no such
 custom, they might have been *Joseph's* children by a
 former wife. If to this it be replied, that as *Joseph*
 was the elder line, so his children were nearer to the
 crown than *Mary's*, and consequently her son could
 have no title to be king of the *Jews*; we answer, that
 God indeed made a sure oath unto *David*, that his seed
 should sit upon his seat for ever, but never promis'd the
 succession to the elder line. And this reply is the
 more confirm'd, in that the son of *David* was to be
 a spiritual, not a temporal king; in that the pro-
 phesy, *he shall have dominion also from sea to sea*, was
 to be fulfill'd in a mystical intendment, agreeable to
 the profession of that very son of *David*, *my kingdom*
is not of this world. And as this is a confutation also
 to that similar objection, which may be started in de-
 fence of the other side, namely, that *Joseph* never
 knew his wife, because his children by her must have
 been prefer'd to the blessed *Jesus*; as, what has been
 already said, is equally a confutation to this objection
 also, so we may consider too, that *Joseph* might have
 known his wife without any necessity of having
 children by her; that, if *Mary* would have naturally
 born him children, yet since children are a gift that
 cometh of the Lord, that God, to whom, as the *Jews*

express it, the key of the womb belongs, might have purposely restrained her natural fertility, and, as it were, have said to the blessed Virgin, *thus far* (namely to the birth of the holy Jesus) *thus far shalt thou go, and no further.*

Some alledge that those expressions, *Joseph knew her not, till she had brought forth her first-born son*, plainly intimate that he knew her afterwards. To which others (among whom is the excellent bishop *Pearson*) make (as they think) a very clear reply, namely, that from parallel expressions in the Scriptures it appears, that there is no necessity for such an intimation. But we beg leave to observe, that in the various instances they produce, there is not one parallel to the case before us. For if in them no such intimation presents it self, it is, because there is an obvious, an apparent reason for it. To give you a specimen, In 1 *Sam.* xv. 35. we read, *And Samuel came no more to see Saul until the day of his death.* Now since the passage signifies, that *Samuel* came no more to see *Saul* as long as he liv'd, there is a palpable reason, why it cannot be intimated, that he came to see him afterwards; namely, because it was impossible he should; whereas no impossibility can be alledged in *Joseph's* case.

Our Lord, say some, is called the first-born son of *Mary*; and the mention of a first (say they) implies a second; but this objection is readily confuted by the Scripture usage of the phrase, as may appear from *Exod.* xiii. 2. *Sanctify to me all the first-born.* For they, who had but one child, were from that command oblig'd to sanctify him to God.

A learned man concludes it at least improbable, that *Joseph* should so long cohabit with his wife without the knowledge of her, since we no where read, that God had enjoyned him so severe an abstinence. But to this we answer, that we no where read, that *Joseph* was commanded to abstain, till she had brought forth her first-born son. And therefore the argument proves too much, since it proves withal,

that he did *not* abstain, till she had brought forth her first-born son. And yet this is contrary to the text.

We need not wonder, that the antients were of opinion, that *Mary* was a perpetual Virgin, since they exalted virginity to so high a pitch. Nor that *Origen* was so strenuous a defender of that opinion, since he so grossly misapplied a sentence of our Lord's concerning virginity. Nor that the Romanists are of the same mind with the antients, since they look upon a marriage-state as not sufficiently pure for holy orders.

As we may be ready to conclude, that she remain'd a virgin, while we consider her high prerogative as mother of our Lord, as having been overshadow'd by the Holy Ghost; so this consideration is wonderfully enfeebled by these suggestions; namely, that what she was afterwards reflects nothing upon what she was before: *That marriage is honourable and the bed undefiled*; that that holy state is dignified with being an emblem of Christ's union with the church.

And thus we have thought it proper to examine the arguments on both sides, and propose the objections they are liable to, rather than determine the matter in debate, as thinking it best to follow the great *St. Basil's* advice, and leave so controverted a point *adhuc sub judice*, since it is of small concern to the mystery of our redemption.

Q. Why does a drunken man see double?

A. The fumes of the liquor he is intoxicated with may be suppos'd so to disorder his eyes, as that the representation of the object cannot fall upon the correspondent fibres of the optick nerves. Whence it becomes impossible, that the two-fold image exhibited by the two eyes should ever so unite, as to produce but one resemblance in the brain.

Q. I desire you to oblige me so far as to give me a reason, why I, that am so very ticklish, can't tickle my self?

A. As harmony arises from discordant notes, so the complacency we call tickling (tho' yet it be a
fort

fort of painful pleasure) springs from the diversity of the object that produces it; and therefore the reason, why a man can't tickle himself, is, because there is too great an analogy between the several parts of the same body.

Q. Two Gentlemen sitting in a tavern, after some conversation being silent, plainly heard, and with great astonishment, a flint glass crack, and looking upon the glass, they perceiv'd a mark, as if it had been struck against some hard body, and the sound was like that of a small bell.

A. This is an accident, or rather misfortune commonly attending all those that deal in glass, and seems to be a violent eruption of some fiery particles, caused by the struggling or opposition of the contrary qualities, viz. heat and cold, the glass being probably new and exposed to air and use, before it was thoroughly cooled or seasoned.

Q. Gentlemen, why is it a greater disgrace for a woman to bear a bastard, than for a man to get one?

A. Because modesty, which is a guard to chastity, is the peculiar ornament of the female sex.

Q. Apollo, your opinion is desired, whether a dishonest man is wronged by being called honest man; since it is not calling him right, ergo wrong?

A. It is wrong to call him so; but you wrong not the man, but your judgment in miscalling him.

Q. Why do our citizens go into the country in summer time, and return in the winter, when all the doctors agree that the city air is good in the summer, and bad in the winter?

A. If the physicians allow the city air to be good in the summer, they allow the country air to be better in the same season: and if they hold the city air bad in the winter, 'tis presum'd they hold the country air worse at the same time, which is reason sufficient for their removal.

Q. Pray what reason can you assign for the extraordinary scent in foxes, and in what distemper is this nauseous smell most beneficial?

A. Their strong scent, we presume, arises from
certain

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certain fetid and sulphureous effluvia breathing out from the blood through the pores, and if it be beneficial in any distemper, we are of opinion, it is in hysterical cases.

*Q. Apollo, let me know what good
It does a cow to chew the cud.*

*A. The mouth prepares it for the chyle,
As in the stomach 'twere a while.*

*Q. At foot of high Parnassus hill,
As learned poets tell,
There was (it may be found there still)
Of water clear a well:*

*Hither your wou'd-be-wits repair
Like you, or me, to drink:*

*The number's great, so ev'ry where
They crowd upon the brink:*

*Having obtain'd, each puts his share
In vessel, which hard name doth bare;
Cranium 'tis call'd, I think.*

*Ye heirs apparent of the ground,
That do this pretty spring surround,
By which your brains are quicker,*

*Can it be just, that we call dull
The man who has the thickest skull,
Since that might best hold liquor?*

*A. Parnassus top, so highly fam'd
By bards, in days of yore,*

*For Helicon, a stream so nam'd,
Is valued now no more;*

*Thither the would-be-wits of old,
Like you, did all repair;*

*But now they boast a surer hold,
And seldom travel there:*

*For those whose craniums filling want,
Know that our Phœbus has to grant,
And beg from him a share.*

*You then, who want it, shall be sure
A double measure to procure,
And make your brains much quicker,*

You'll

You'll then distinguish that a skull,
The thicker 'tis, is still more dull,
As thick skulls hold least liquor.

Q. Ye gods of wit, give your advice in love,
A youth by stealth did my affections move,
And from my tongue a promise did obtain,
For my whole life my sovereign he should reign:
But at my friend's advice against the youth,
And his have not great liking to't in truth;
His temper as much differs from my own,
As East from West, or the two different zones:
He claims me by my promise as his due,
Advise, kind gods, Diana what to do.

DIANA.

A. If by your friends your parents here are meant,
Their pow'r can disanull your rash consent;
If not, the promise holds; what ills ensue,
Are justly to your matchless folly due,
Who could be conquer'd by a temper known
So opposite and counter to your own.

Q. I love the most whimsical, fanciful creature
That ever in sport was created by nature;
Less staid than the wind,
Ne'er twice of one mind;
In April the weather
Holds longer together:
Whenever I think to accost her,
Altho' I prepare
For every air,
She's got on her flight,
And fled out of sight,
That e'er I address I've lost her.
She'll rant and rant,
And flounce and bounce,
Then laugh aloud like mad:
Then sigh, and cry,
And pout, and whine,
With visage wondrous sad.
She tells me in vain
My hopes are to gain

A smile

A smile, 'till with ease
Each humour I please,
Which the devil can never discover.
Her fetters I'd break,
Which make my heart ake;
But that, alas! long
I've found them too strong
To be broke by her bigotted lover:
If methods for conquest by you can be told,
I'll swear you've more wit than your father of old?
A. Observe as a maxim, there ne'er was a heart
That could not be conquer'd by nature or art;
And you have a task,
Small cunning will ask,
Her whimsies all show
The way you must go,
And how to engage her affection;
With subtilty act
Each part most exact;
(No matter how vain)
Their ends they will gain,
And her folly will be your protection:
Then brave, and rave,
And swear, and stare,
Hoot out when you would laugh,
Then growl, and howl,
And drivel, and snivel,
And bleat like any calf;
Observe well her phiz;
Which prognostick is,
And always prepares
The following airs,
And e'er she is in 'em, strike up:
Thus anticipate,
You will tire her out strait,
And make her to yield
For quiet the field,
And all her resolves interrupt;
For when you've outdone her, and run thro' much faster
The whims she affects, she will own you her master.
To

To a certain person who always carries news to one Gentleman or other to procure a good dinner; being an imitation of Martial lib. 9. Epig. 36. Ad Philomusum.

BY this thine art thou dost thy dinners gain,
Thou tell'st much news, but dost advices feign:
Each private act of foreign states you see,
Both *Swedes* and *Muscovites* consult with thee:
Nor can the *Gallick* tyrant edicts frame,
But thou art privy to consign the same:
Imperial Diets cannot shun thy ken,
Nor *Marlbro'* march without thee, nor *Eugene*.
Thou know'st who crowns shall lose, who scepters
bear;

Thou'rt fighting, speaking, acting ev'ry where:
Come, leave these follies thou hast us'd so long;
I'll treat thee ev'ry day to hold thy tongue.

Q. Pray, Gentlemen, how was the Godhead employ'd when the manhood was———or was he not God and man till he was properly man, I mean to years. Senseless cant! I think your history of his Nonage (if God) is no less ridiculous than the Romish miracles then said to be performed by him. We own our great prophet was to be exalted from an humble state; but that the most high God could be contain'd in narrow humanity is what we dare not think of without fear of the displeasure of a jealous Almighty; and must believe Apollo worse than (what he is reputed) a heathen, if he believes that.

A. Since the other part of your letter is capable of a distinct consideration; that we might not be too long upon a question, we have reserv'd the rest to another paper. We need not beg pardon for supplying some of your letter with a dash, since it was unfit to appear in publick print, and void of the good manners, that become a disputant. One would think that common modesty should have oblig'd you to more regard for Christ as man, than to make use of so ludicrous a similitude, tho' it be in confutation of an opinion which you think erroneous. But tho' you would seem wonderfully fearful of offending a jealous God

God, yet we find that you are willing to make what amends you can, by taking abundance of liberty with *his beloved son, in whom he was well pleas'd.*

We hope, Sir, your friends will thank you for the compliment you have so generously paid upon them, in representing them as men so unsteady in their principles, so as to be shaken by a matter of so small importance; for if they were ignorant of what both antients and moderns (the orthodox we mean) do generally allow, and of what the Scriptures afford us so clear an intimation; yet they might before have as pertinently asked, where was the Divinity, when Christ wash'd his disciples feet? for that was an action equally condescending with the other; and both, no doubt, were design'd to teach us very useful lessons of humility: and therefore, tho' you acquaint us that they took the liberty to reason, you yet let us know withal that they took a very dangerous liberty, and that *free thinking* (to use the modish phrase) with them bears too near a resemblance to a very common simily, and is no better than a *sword in a child's hand.*

But in answer to that pert question (for modesty is a lessening to some mens parts) how was the Godhead employed when the manhood was——We may readily reply, that it was in part employed in the government of the world, *in sustaining all things by the word of its power.* But if it be enquir'd how it was employ'd with regard to the manhood it had mystically assum'd, we answer with a very ancient author, namely with *Irenæus* (Bishop of *Lyons*) that it was *quiescent*; if you would have his own word, *ἡσυχάζοντος τοῦ λόγου*

To the query, when he commenc'd God and man, we reply, as soon as he became incarnate. And tho' you endeavour to baffle the article of a God incarnate with that persuasive (as you may think it) exclamation, senseless cant! yet exclamations, we hope, are no arguments: But if you conceive your's to be one,
we

we beg leave to retaliate it with another, senseless argument!

Pray who of the orthodox believe that the Divinity of Christ was contain'd in his narrow humanity? for sure to be contain'd in, and to be join'd to, are terms of a very different importance. But thus to dress up your adversaries tenets in what garb you please, and thence endeavour to expose them to ridicule, this is an usage not unlike to what the primitive Christians met with under the *Neronian* persecution, when (as even *Tacitus* does not scruple to inform us) they were cover'd with the skins of wild beasts, and thence expos'd to the worry of merciless dogs. But if your intention was not so *hurtful*, and you were only so unhappy, so *short-sighted* (for who can help the defects of nature?) as not to perceive the very clear distinction between terms so very widely different, we intreat your pardon for charging you with so foul an imputation.

But what you principally aim at, is, that the union of the Godhead and manhood in one Christ transcends the very utmost reach of your *narrow* thoughts. But pray, Sir, what would you be at? would you *by searching find out God*? would you *find out the Almighty to perfection*? would you be invested with that Divinity you deny your Saviour? We would advise you to take down such tawring imaginations, lest we shou'd particularly think of you as often as we meet with *Zophar's* very sharp reflection, *vain man would be wise, tho' man is born like a wild ass's colt.*

You were very unlucky in your intimation of *Apollo's* being an heathen, since some men are at a loss by what other title than one too near a kin to it, namely, that of infidel; they are utterly at a loss by what other title to call those who deny the fundamental articles of the christian faith: and therefore, Sir, our christian charity obliges us to remember you as often as we pray for *Jews, Turks, Infidels* and *Hereticks*. But they (if any such there be among orthodox Christians) they that dispute your claim to the
last

last but one, will leave your title to the last uncontested.

Q. Gentlemen, be pleas'd to give your opinion, why some eyes (tho' neither old nor weak) can't distinguish several colours (yet can a great many) so well as some three times their age; and whether the reason in part may not be ascribed to the different colours of peoples eyes; and if so, whether black, hazzle, dark, or light-grey, the most infallible in their perception?

A. The deficiency of sight cannot be imputed to any particular colour of the eye, because that part of the eye, which is concern'd in the transmission of colours, is it self destitute of colour, as you may see in a former *Apollo*. The foresaid deficiency is therefore imputable to an obstruction of certain filaments of the optick nerve, which though dispos'd to transmit some sort of rays, do yet reflect others without any regular transmission. For as the different rays, that compose different colours, are differently configurated, so some of them may be more agreeable, others more disagreeable to the obstructed filaments.

Q. Gentlemen, I desire to know, whether cream boil'd in the middle of a well kneaded pudding will turn to butter, and what is the cause of it?

A. Whether there be any butter or no in the case, 'tis certain the question is very slippery; and 'tis to be hop'd, since as yet we have not been conversant in exercitations of this kind, that the Querist will excuse us, if we assure him, we'll say not a word of the pudding, till he comes to town again, and so a good journey to him.

Q. I being a long time troubled with the tooth-ach, my companions would fain persuade me, that I am in love: I would therefore desire you to unfold their meaning to me?

A. The meaning is very plain, good Mrs. Cassandra; for an earnest desire after any thing, you know, will make the teeth water, and consequently the ardor of your affection may attract such a flux of rheum upon your jaws, as may occasion that unpitied misery the tooth-ach.

Q. I have got a conundrum in my head, and cannot get it out. I shall certainly crack my brains in searching out questions for you; I do really believe you have bewitch'd me. I try to divert my thoughts as much as I can, and still Apollo runs in my head. I neglect my business by the means; and whatever I think of, it will by some how or other slip into a question: what should be the meaning of all this, which is to me a mystery? why should our thoughts when bent upon any object be so riveted as not easily to be disengaged?

A. It is the nature of that intellectual being, the soul, to be busie in the search after knowledge; and the less obstructions she meets in the indisposition of the organs of the body, the more eager she is in her prosecutions. Now the readiest way to obtain her end herein, is certainly an ardent desire and sedulity to gain the solution of all her doubts and information of matters of which she is ignorant; therefore no wonder your thoughts are so intent hereon, that matters of lesser importance make no impression on you; when you have attain'd a greater proficiency in knowledge, you will wonder more how you could waste your time on those trivial concerns, the omission of which is now your complaint.

Q. If ever there was an Angel upon God Almighty's earth, I am now in love with one; and how to approach her awful presence, none but the great Apollo can dictate; I tremble at the attempt; and were you to survey my countenance, you'd conclude my genuine passion had not the least spark of affectation in it.

A. If the person you are in love with be (as you say) a real Angel, we advise you to express your passion with all the deference due to a superior being, without once presuming on the hopes of a suitable return; for that were an impardonable affront to such a bright existence, to request an union with a wretched lump of earth. All your remedy is, to wait with patience, till you are disingag'd from your prison of clay; and in the mean time take care that your life be such as may render you an Angel of light: do you

will be at a further distance from the object of your affection, than now: consider also that then there will be no distinction of sexes. But should you be in an error all this while, you are in a fine condition, for we have known (and not very seldom) such Ladies as have been address'd under the title of Angels before marriage obtain no better than that of devils six months after.

*Q. For shame, Apollo, quit the British stage,
You rather banter than improve the age;
To such low themes from lofty flights you fall,
As if some Grub-street muse possess'd ye all:
Would ye be thought as wise as ye pretend,
Keep to tall wit, for that must be your friend;
But when you meanly stoop to common clay,
And answer questions fit for childrens play;
No more we value your unfinew'd lays,
But give you frowns for smiles and scorn instead of
praise.*

*A. Oh! why will thankless man be led away,
And after common vogue unwisely stray?
Why should ingratitude and envy reign,
And carping malice damn a generous pain?
Mistaken bard, see with impartial eyes,
For blaming others will not speak thee wise;
Kindly we mean the good of all mankind,
And guides are sure most useful to the blind;
Th'unknowing vulgar, not so wise as you,
May be inform'd by what long since you knew;
Then carp not thus that diff'rent strokes you see,
Leave ign'rant men the dull, and take the bright to thee.*

*1. Q. Why love that governs all mankind,
Is always represented blind?*

*2. Q. If friendship be a lasting joy,
Which time or absence can't destroy?*

*3. Q. And if in love there's happiness,
A virgin never yet could guess?
In answering this you will oblige
A Lady has held out a siege;*

And

*And if your arguments convert her,
You'll be my oracle hereafter.*

1. *A.* Well may we represent that passion blind,
Which overthrows the quiet of our mind,
And on mistaken principles of joy,
The brightest light, our REASON does destroy.

2. *A.* Tho' joys of friendship most divinely climb,
All things must yield to absence and to time.

3. *A.* An unexperienc'd virgin may believe
More joys in love, than love alone can give;
For they no lasting happiness will find,
Who with fond passions only sooth the mind.
Tho' these solutions fail t'oblige,
We would not have you raise the siege,
But boldly for th'assault prepare,
By storming you may gain the fair.

Q. Pray, British Apollo,
Observe what does follow,
And let it be blest with your answer:

*In your last I do find
A Lady, whose mind
Is wholly intent upon man, Sir;
I find in the Ditty,
She's beauteous and witty,
She's virtuous, modest and wise;
That these charms so collected,
Shou'd e'er be neglected,
Would be to my wond'rous surprize.*

*Now the question remains,
Embosom'd in chains,
Where is the well qualify'd Lady;
To whom, Sir, I may
My obedience pay
In terms that agreeable may be?*

Philaster.

A. The Lady's forth-coming,
'Thout trumpet or drumming,
And we are as frank to bestow her;
With her state to a shilling,
We mean if she is willing,

And teaches us first how to know her,

But first, Sir, relate

Your birth and estate,

Lest she should incur a disaster;

For all we know yet,

Is this touch of your wit,

The mark of a slight poetaster.

Q. Sagacious Apollo,

Whose advice we all follow,

I humbly request you will answer,

If that the dog-days

Affect any ways

The statum salutis in man, Sir:

If we in that season

Should have any reason,

Our purgative med'cines to fear;

If phlebotomy then,

And bathings to men

Be offensive, as some say they are?

A. The reason is plain,

Why those rules we refrain;

(Except on some urgent occasions)

For the dog-star creates

With the sun-beams such heats,

As engender profuse perspirations.

Q. Ye sons of Apollo,

That truth can scarce follow,

You needs must own this to be true:

Your father was wily,

And loved none silly,

And fools find no favour with you:

Yet do not reflect,

But answer direct;

For knaves and fools ne'er can agree:

Pray which of these two

Is judged by you,

In the nation most useful to be?

A. Your knaves and your fools

Are synonymous tools,

And to no proper use can relate:

There-

Therefore, prethee, ne'er strain
Thine irregular brain,
For thou'lt ne'er be concern'd in the state.

Q. Since there are so many opinions concerning our Saviour's descent into hell, and we cannot be certain which is the right; I desire to know whether we can justly make it an article of our faith? For my part I am inclined to believe we ought not, and shall offer my reasons, which if you think not sufficient, I beg this favour of you, that you would shew the insufficiency of them as soon as you can. My first argument is as follows: All articles of faith are truths, on the belief of which our salvation depends. If this therefore be an article of faith, our salvation depends on the belief of it; if so, we must all agree in the belief that Christ descended into hell. But since we have no certain idea or meaning fix'd to the word Hell, how can we agree in it any otherwise but in the sound of the word hell, which I think no one will say is sufficient. My second argument is, that every man ought to have the same faith about the same article. But let any one judge, whether a man that believes that Christ descended into the place where the devils are (for that's the opinion of a great many) and a man that believes that by the word hell in this place is meant only the grave, have not two different faiths? Gentlemen, I send you this, that I may be satisfied in this point; for I confess, I am not able to do it myself, therefore I promise my self from you an answer.

A. We agree with you that an article of faith should contain a doctrine necessary to salvation. But then we must acquaint you, that the descent into hell does virtually contain such a necessary doctrine; for as it asserts the existence of Christ's human soul, so to believe that Christ had an human soul, is necessary to salvation: for that it is so, we beg leave to evince from these particulars.

1. To believe in Christ as *man* as well as *God*, is represented in the Scriptures as an indispensable object of faith; and therefore the Nicene creed does not only say, *and was incarnate by the Holy Ghost of the virgin Mary*; but also adds, *and was made man*. And the

Athanasian creed most expressly says, *perfect God, and perfect man*, and then proceeds, as it were, to define that perfect man; *of a reasonable soul, and human flesh subsisting*. For as man is a compound of soul and body, so nothing can pass under that denomination, which wants the principal of its two integral, two essential parts.

2. If we divest Christ of his human soul, we frustrate the design of his incarnation: for why was *the Word made flesh*, but that he might suffer for us in our own nature? *In all things it behov'd him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people*. But can he be said to take our nature upon him, who assumes but our perishing, our mortal part? Can he be allow'd to be made like unto his brethren in *all* things, who is not like them in their durable, in their immortal part?

3. Unless we maintain the human soul of Christ, we cannot affirm that he suffer'd under *Pontius Pilate*; for what part of him cou'd have suffer'd? could his Divinity? that was impossible? could his human body? All sensation (whether agreeable or disagreeable) is utterly incompatible to a material substance.

But some may be ready to enquire, if Christ's descent into hell virtually contain a doctrine necessary to salvation, why it should be thought an unnecessary article; to which we answer, that tho' it virtually contain a necessary doctrine, yet that necessary doctrine is virtually contain'd in other parts of the creed. And tho' it may be replied that the *Apollinarians* eluded the force of the other articles, and therefore one was added incapable of elusion, we may yet retort again; 1. That (as we have already shew'd) an addition might have been made of a more direct, a more perspicuous article. 2. That it may be ask'd, whether it was worth the while to add to so short a summary in confutation of the *Apollinarian* heresy; especially since no addition was made to baffle the subtilty of the *Arian* hereticks: for *tho' Apollinarius* (Bishop of *Laodicea*) was so considerable

able a person, that he was look'd upon as the brightest ornament of the Church, the best defender of the faith, while he continued orthodox, and is represented by *Philostorgius* as the principal of those three, in comparison of whom the great *Athanasius* was accounted but a child; yet his heresy (notwithstanding so considerable a patron) could not have been of more dangerous consequence than that of *Arius*.

But tho' we be inclin'd to think that the article has been more unnecessary, since the *Apollinarian* heresy has been extinguish'd; yet we cannot but consider, that since the church of *Rome* was ready to attack our first reformers with the charge of novelty, tho' it were but for rejecting her novel doctrines, they might therefore be more exceeding tender, how they rejected a doctrine that was ancient, comparatively ancient, lest she should triumph (how impertinently soever) at such rejection, and reinforce her charge with an additional advantage.

As for your latter argument, namely that so obscure an article occasions so great a variety in our belief; it were to be wish'd indeed that we could be as unanimous in this as in the other articles: but since the matter will not admit of so universal a consent; since we are considering how we may be able to comply, where necessity makes a demand of our compliance, we presume that we may lawfully comply with the article before us, tho' differently understood by the persons that repeat it, since we may yet all harmoniously agree in one common faith, namely that Christ had an human soul.

Q. I would desire you in your next to answer the following question, viz. *Why women have the vapors commonly more than men?*

A. By the vapors we suppose you mean hysterical passions, which women are mostly afflicted with, because the system of the nerves, as also the brain is softer and weaker than that of men; so that the passions of anger, fear, sadness, &c. as also troublesome or terrible objects easily pervert the dispositions or

functions of those parts, which when they are once hurt, are for the most part afterwards accustomed to those irregularities.

Q. Pray, Gentlemen, what may be the cause why some persons riding in a coach become so very sick?

A. The jolting or agitation of the coach causes the spirits in the brain to fluctuate and shake disorderly, whereby they are presently inhibited from their wonted courses in the nerves; whence the circulation of the blood is retarded, and those sick fits, vomitings and syncopes produced.

Q. What is the cause of that we call a hare-lip?

A. It is generally held to proceed from the force of the mother's imagination, or great frights; which are common causes of præternatural births.

Q. Pray let me know if strong beer will create a red nose?

A. Strong beer and other hot liquors are commonly the causes of red noses and faces, by heating the liver, corrupting and inflaming the blood: but tho' this disease mostly attends the professors of the pot, yet may we sometimes observe it in others the most regular, which must then proceed from some disorder in their natural constitution or habit of body.

*Q. Fair spring of light, great ruler of the day,
Whose radiant eyes the lower world survey;
From whom a thousand pleasures ever flow,
To whom we life, and all its blessings owe;
To your exalted throne an humble swain
Puts his petition up, and hopes it not in vain:
I love, and long have lov'd a charming maid,
To her my vows and early wishes paid;
And in the secret silence of the night
Of her I dream; nor the returning light
Like gliding ghosts can banish her away
From that fond heart, where her clod'd form will ever stay.
The pitying fair sees with relenting eyes
My languishment, and hears my dying sighs;
But seven long years like fate between us lye,
Years destin'd all to easeless misery.*

*Fool that I was, in business, noise and strife
I lose the dear, the blooming spring of life:
My first best days, while my bright charmer dwells
Near blissful groves, where warbling Philomels
With ev'ning songs proclaim approaching night.
Tell me, then tell me, glorious God of light,
Since me she loves, but hates my calling, how
To make her loftier soul so much beneath her bow?*

*A. Fond swain, alas! your tuneful lines impart,
As yet the nymph has not resign'd her heart;
For love makes all things level, no degree
Restrains the pow'r of that great deity.
When he has once possess'd her yielding mind,
No distance then in any state you'll find.*

*Q. The Ladies for your sons have su'd,
And quickly have their hearts subdu'd;
Their great success makes me come after.
To know if you have e'er a daughter
That's single, and inclin'd to wed,
And freely would to church be led;
To tie a knot that holds folks fast,
As long as life it self doth last:
If so, I'm her's, both young and chaste;
Your humble servant in great haste.*

*A. Those for Apollo's sons have mov'd,
Produc'd their charms to be belov'd;
Youth, beauty, virtue, wit (we're told)
We mean they had all these in gold:
Pray what besides (if you've a mind t'her)
Your wit, can you make 'er in joynture?
Dependence slight, for her deserving,
Which scarce will keep your self from starving;
If you've no more inheritance,
She never to your pipe will dance.*

*Q. Sagacious sons of bright Apollo,
The glory of the British isle,
My following query, pray, inspect;
Vouchsafe it your auspicious smile.
Tell which the greater artist, he
Whose pencil nature does pursue*

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*In lively touches, or the man
Whose art his curious sculptures shew.*

A The carver out of bulky matter,
Proportion, forms and features gives;
The painter raises bulks on flats,
And th'figure by his colours *lives*.
The first by gestures passions shews,
The last does with complexion grace;
Tho' both appear inspir'd by heav'n,
The *first* must to the last give place.

Q. Apollo, I've heard
Of a reverend beard,
Which was blank, sandy, and gray:

*Pray, tell me, from whence
These effects did commence,
And I'll worship you ev'ry day?*

A. Such a beard we ne'er knew,
Nor perhaps e'er did you
Such a rarity see any season:
But if so, we assure ye,
'Twas *lusus natura*,

Which at present shall serve for a reason.

Q. Ye unimitable Joves,
Help to conquer my foes,
For I am in a desprate condition:
'Tis Laurence, some call,
That does me inthrall,

*I pray ye to accept my petition.
And now, tell me strait
(For it's worse if I wait)
The cure of this dang'rous distemper;
What is to be apply'd
(Many ways have been try'd)
And I'll never in contract more enter?*

Idur's, Lazy.

A. Your condition is bad,
If as above said;
And in these or the like desperations,
No time you must lose,
But a strait method use,
And be ty'd to severe applications.

Now

Now a good oaken plant,
O'er the shoulders *passant*,
Cures the symptoms of Laurence's breeding:
But if that shall yield less
Than the wish'd-for success,
Nought will do but a *Bridewell* proceeding.

Q. Hail mighty *Sirs*! whose bright refulgence shines
With radiant beams, that animate your lines;
Whilst men their trophies to your honour raise,
Applauding angels celebrate your praise:
That all in chorus shall for ever bless
Your mighty labours and your vast success.

Hail you, who on the throne of wisdom sit!
Deign once t'explain the mystick scene of wit:
Tell me, for surely you or none can know
The sacred streams, that to its ocean flow.
Teach me the glorious paths that you have trod,
To mount like you as rivals to the god.

A. Wit is a subject not to be defin'd,
Whilst heavy organs influence the mind;
Some slight essays we may presume to give,
But first we'll answer in the negative:

'Tis not in learn'd, mysterious words t'express,
Which more of pedantry than wit confess.
It rarely, very rarely shines in *satyr*,
Whose flights arise from envy or ill-nature.
Much less in lewd, prophane, opprobrious sense,
Those vicious habits are, and impudence.

He errs, who on grave subjects florid writes,
And he who nervous sense on toys indites;
But puns and quibbles are its opposites:
In banter it may creep, but never fly,
Smart repartee may soar, but not so high.
No, 'tis a THOUGHT sprung from a ray divine,
Which will through clouds of lowring critics shine &
When in a clear innubulous serene.

The soul's abstracted, purg'd from dross and spleen;
When she her lucid intervals maintains,
Freed from terrestrial and organick chains;

When *she* is all *her self*, and on *her wings*,
 'Tis then *true wit*, which in *extatic charms* *she sings*.

Q. May Pilate be accused of consenting to the death of Christ?

A. Can we doubt of this, when the text expressly says, *He delivered him to be crucified*? 'Tis true, indeed, he pronounced him innocent, but therefore inexcusable, since in the court of his own conscience he must be thence impleaded of knowingly, of wilfully *shedding innocent blood*. We cannot therefore sufficiently admire at the preposterous behaviour of this unjust judge, who had the confidence to wash his hands, and declare himself guiltless of the very blood he was going to spill. But if the man was so strangely stupid, (for it is of the nature of sin to infatuate the sinner) as that his heart condemned him not, God was greater than his heart, and knew all things. For vengeance overtook him with an unwelcome speed; for Vitellius, (Governor of Syria) deposed him from his government, and sent him to Rome, to answer before Tiberius to the charges that were laid against him. And tho' Tiberius died before his arrival, yet the guilty wretch received not his pardon from the new emperor, but was banished by Caligula to Vienna in Gaul; where being wearied out with the emperor's persecutions, he became his own executioner, and dispatched himself. And as Judas had done the same before, so the betrayer and condemner of our Lord, in compensation, as it were, both betrayed and condemned themselves: he who delivered up the son of God, rather than be suspected as not a friend to Caesar, found an enemy in himself, and in Caesar too. That very method (O the wonders of an over-ruling providence!) whereby it was his design to promote his welfare, became unfortunately, (but justly) the occasion of his falling.

They (says our Lord to Pilate) who delivered me unto thee, have the greater sin. Whence we have at once Pilate's sin plainly intimated to us, and are made acquainted too, that injustice, when proceeding from spite

spite and malice, is more criminal than when proceeding from any other cause. And this may sure engage us to *put away the old leaven, the leaven of malice and wickedness, the leaven of the Pharisees*, (as our Saviour calls it) of those very Pharisees, who delivered *Christ* to Pilate; to put away that old leaven, and eat the unleavened bread of sincerity and truth.

Q. Whether those who now die, know as soon as dead, whether their state is to be happy or miserable, or whether they lie insensible, both soul and body till the last day?

A. The notion of the soul's sleeping till the general resurrection, is the whimsical dream of fanciful men. St. Paul's longing *to be dissolved and be with Christ* abundantly confutes so senseless a Chimæra.

But some will say, what need of a day of judgment, if rewards and punishments immediately attend our dissolution? When therefore we have silenc'd this objection, we shall have left that wild Hypothesis without a plea. We therefore beg leave to offer the following particulars.

1. Neither our happiness, nor our misery can be compleat till the great day of accounts, since one part of us, to wit, our bodies remain in an insensate state.

2. We know not, how large will be the soul's portion of either blifs or torment, till that solemn day of final retribution.

3. God may think fit publickly to justify his own proceedings, before he pronounce our eternal doom.

4. God may appoint a day, wherein he will judge the world, that he may do it by that man, whom he has ordained; that his innocent, his spotless son, who was unjustly judg'd, unjustly condemn'd to die, may in requital be removed from the bar to the bench; may from an impleaded criminal commence a judge, an august and universal judge.

5. Since the mention of the great audit of the world, of our appearance before the judgment seat of *Christ*, does commonly affect us in a sensible, in an unusual manner, and has a wonderful influence on the conduct of our lives, God may make use of so
solemn

solemn an appointment to awaken our consciences, to terrifie us from sin, to lead us to repentance.

Q. I cannot reflect on my own thoughts, without using some sort of dialect within my self, by means of my brains. From whence it follows, that by death I shall lose my reasoning faculty. This terrible consequence I cannot admit, nor do I know how to avoid it.

A. We hope, Sir, you don't draw a general conclusion from the experience of your self, nor are thence ready to suppose, that thought and dialect are inseparable companions. If this be your conclusion, you may confute your self from the example of those that are born deaf, who are not without the faculty of utterance, but for want of hearing know not what to say. And tho' such can reason within themselves, as well as others, yet they are incapable of using any kind of dialect. And we dare assure you, that many will inform you from their own experience, that they can meditate without the use of language. But if you propose it, (as we suppose you do) not as a general, but as a particular case, as it only proceeds from habit and custom, so it follows, that the dialect you use is not essential to your thoughts, and consequently may be separated from it, tho' you may be incapable of doing it your self. And yet the dialect you speak of is made use of by the intellectual faculties; and therefore might accompany the soul, when separate from the body. But, notwithstanding your customary dialect, your first perceptions occasioned by sensation are always without it. But while you are trying the experiment, your thoughts running upon the dialect will make it so quickly to succeed the intuitive (as we may call it) language of the soul, that without a great deal of caution, you will be incapable of making any clear distinction.

Q. Gentlemen, I desire your opinion concerning these words of our Saviour, viz. John x. ver. 30. I and my father are one. Chap. xiv. ver. 28. My father is greater than I. Chap. xvii. ver. 11. That they may be one, as we

we are. ver. 21. *That they all may be one, as thou father art in me, and I in thee; that they also may be one in us.*

What oneness is it, that our Saviour here speaks of, between him and his father, since he afterwards says, The father is greater than he, and then desires that his Disciples and true believers may be one as they are? Your's, a lover of truth.

A. The oneness between *Christ* and his Father, between them both and all good christians, it, is spiritual union; it is an oneness of affection and desire. And therefore, tho' *Christ* be one with the Father in this respect, yet the Father may be greater than he, agreeable to what is fairly intimated in *John xiii. 16.* *He that is sent, is not greater than he that sent him.* And this also shews in what regard the Father is greater than the Son.

Q. Gentlemen, *A young Lady, who was for some time engaged to a Gentleman, and this Gentleman not proving in all things answerable to what he promised, gave the Lady occasion to fly from her word, and resolve never to marry with him. A Gentleman that hath since addressed himself to this Lady, and obtained her favour, desires your opinion, whether or no, there will be any injustice in making her his wife, since she hath denied the other; and on whom this injury will lie?*

A. If the Lady engaged her self to her former suiter, on supposition of his performing particular conditions, on forfeiture of those conditions her engagement became void. But then common equity would oblige the Lady to have such regard for one, whom she thought fit to chuse for so near a relative, as not to tie him up to a rigorous performance. We cannot therefore give a decisive sentence, unless we were more particularly acquainted, in what manner the Gentleman was wanting to the promises he made the Lady. But if he was so little wanting, as not to warrant her procedure in so absolute a rupture, the Gentleman, who designs to marry her, will be a co-partner in that sin, to which the *Psalmist* professes so
utter

utter an averſion, *I hate the ſin of unfaithfulneſs*: the Gentleman will be a co-partner with the Lady in it, ſince it is our duty to prevent another's wickedneſs, *Thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him*, much more not to be a ſort of acceſſary in it.

Q. *Genesis xxviii. 20. Jacob vowed a vow, ſaying, If God will be with me, &c. then ſhall the Lord be my God. Now, if a conditional only, it ſeems to intimate, that if God would not be with Jacob, i. e. would not do as Jacob deſired, then Jacob would not own him, or obey him as his God, I deſire you would reconcile this?*

A. The meaning of that expreſſion of *Jacob's, then ſhall the Lord be my God*, is this, the Lord ſhall be my God in a more than ordinary manner; a grateful ſenſe of the bleſſings I ſhall have received, ſhall oblige me to an unuſual ſtrictneſs in the ways of holineſs; and my piety to God ſhall riſe in proportion to the mercies he ſhall have beſtowed upon me.

Q. *Gentlemen, I have lately engaged marriage to a young Lady, ſince which, I underſtand an uncle of mine hath made his will, and left me conſiderably; but am perſuaded, if he hears I am married, he will leave me nothing. The young Lady would perſuade me to ſtay till his death, which is not likely to be a long time, and I have wherewithal to maintain her handſomely without his aſſiſtance; ſhould he live long, I am likely to ſuffer more loſs in my buſineſs, than I am likely to gain from him. The match is approved of by all my relations, except my aunt, who would oblige me to marry one I cannot love. Your opinion Gentlemen, whether it would be prudent in me to defer it till his death?*

A. All circumſtances being as you ſay, we think it would by no means be prudent, nay, perhaps not lawful; for delay may give opportunities for a breach in your engagement, which ought to be held ſacred, and lay you liable to temptations, by the perſecutions of your aunt. Your uncle's will is a ſlight argument for the running ſuch riſques; that being a precarious dependence, being liable to alteration, after you have
sub-

submitted to his pleasure : Nay, if the match proves fortunate, according to the apparent signs you give thereof, he may be hereafter reconciled to it ; tho' it may be prudent to endeavour all you can first to obtain his approbation.

*Q. My muse in no sublime and lofty verse
Does here presume her query to rehearse,
But only begs it may admittance have,
And from your learned pens an answer crave :
One of the fairest sex whom I adore,
More than Adonis VENUS heretofore ;
One who the longings of my panting breast
Can soon allay with sweet and pleasing rest ;
And joyful I, with equal ardor spent,
Say, if it be a crime with her consent,
Without the matrimonial knot to do
The office of a friend and husband too ;
Or whether she to gratifie the wish
Of him she truly loves would grant the bliss?*

*A. Your am'rous question, Sir, contains no more,
Than whether she you love may be your whore?
A contradiction this, that sacred flame
Can never brand its object with eternal shame.*

*Q. Apollo is the Sun ye say,
The Sun sojourneth night and day,
And never stays to bait ;
In twice twelve hours the world surrounds,
And trees and herbs and plants abound*

*By's generative heat.
But this, Sirs, is no human case,
For there must be some settled place,
A table, bed, or stool ;*

*And Phoebus must use some delay,
Not touch her lips and glide away,
And make the girl a fool.*

*For so he'll never leave behind,
The copy of his face and mind,*

*No wond'rous witty son ;
She must have more substantial joys,
To bring him half a dozen boys,
To edify the town.*

*Now ye who oft have bask'd in blifs,
Shou'd know, that none can run and kifs,*

*Then answer my desire ;
Since Pæan's always on the post,
How ye ambitiously can boast,
That he's your lord and sire ?*

A. Alas ! 'tis far above your reach,

Nor will our sire to mortals teach

*The secrets of his reign ;
Were he the Sun alone to guide,
And Lord of no command beside,*

*Yet would your search be vain.
But our Apollo knows no bounds,
Nor is confin'd to earthly rounds,
O'er pow'rful arts he rules ;
Physick and Musick's tuneful strains,
With those soft charms that wound the swains,
First issued from his schools.*

*In ev'ry province of his reign,
Some objects of his love remain,*

*But how he does caress ;
Nor will he to his off-spring show,
Nor do they search out means to know,*

*Tho' they, perhaps, might guess.
But as for us who boast his name,
He thus gave cause to lay our claim,*

*As poets make appear ;
Each night in Thetis lap he toys.*

*Whence having got a set of boys,
Where shou'd they dwell but here ?*

Q. Gentlemen, I am married to a pretty agreeable Gentleman, and the only person I love upon earth, yet am a most unfortunate creature by being extremely passionate, that we very often jar : I am soon sensible of my great fault and ask pardon, which he is so very good to grant me immediately ; now I am under continual apprehensions, that in time this will make him slight me ; I had much rather lose my two eyes than his love. I humbly entreat you will prescribe me how to prevent my unhappy passion. Let your rules be ever so severe, I will strictly follow them,
and.

and hope for success, which obtain'd, I shall ever pray for ye all, &c.

A. This is the case of too many people, they are highly sensible of the numerous inconveniences the practice of a folly brings 'em into, yet renew the fault at every fresh and slight occasion.

Consider, Madam, with your self, that *passion* is, of all the imperfections of our human nature, the most *unreasonable*, most *pernicious* and *insulting* frailty; we'll grant you in the right, yet if you argue *warmly* and *in passion*, it *first* deprives your self of judgment to express your thoughts intelligibly; and *secondly*, so heats the *adverse party*, that his *anger* shuts the door against his *reason*, and hinders him from listening mildly to the power of your argument.

Again, It renders your conversation, *otherwise agreeable*, undesired by your acquaintance, hazards loss of *dearest* friends, and still exposes you to frequent inconveniences, whereas there is not one *small good* can possibly accrue from your indulging so *unloved* a practice.

These thoughts, if *when alone* you let them fill your serious contemplation, may prepare you for the cure, we will prescribe you, for this dangerous distemper of your sickly mind.

You'll say, perhaps, 'tis *difficult*; we own it madam, yet 'tis *certain* patience will direct you to support the pain and trouble of a little self-contradiction; the endeavouring to conquer any vice predominant in our natures, is like swimming for a while against the stream, but brings you at the last, to glide with pleasure down the tide, and meet no rub to stop your motion.

Let *Phœbus*, Madam, but persuade you to one practice, that is, when you raise your husband's anger for the future, or begin to warm your conversation with a rising heat of temper, to make a fix'd and stedfast resolution never to return an answer to whatsoever he may chance to say, tho' never so unreasonable, till you have told an hundred, and in that
time

time you'll cool your passion by the interposing breeze of some more wise reflection.

To keep this resolution, make no oath, no solemn vow, or *rash imprudent* wishes, lest the devil tempting you to break 'em frequently, should double t'other guilt, by such a black and dangerous addition. Rather make a solemn promise every time you speak *in passion* to your husband, before you tell the hundred we prescribe, you will the morning after give a pretty large and valuable sum of money, such as you'll be sure to find some private want of, to the poor people round your neighbourhood; and by the grace of God, the constant practice of this easie rule will shortly cure you of unreasonable passion.

Q. Gentlemen, *What think you? Was Jacob guilty of sin, when he deceived his father Isaac, as we read in Gen. xxvii. 19. when he said, I am Esau thy first born; and in ver. 24. Isaac said, Art thou my very son Esau, and he said I am?*

A. That Jacob was guilty of sin, we appeal to his own conscience in the matter; *My father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing.* For these words may refer as well to the lyar, as to the supplanter of his brother.

Q. *I am somewhat turn'd of 20, have a clear reputation, a tolerable education, and not to be despised for person, or any thing else, except want of money. It happen'd t'other day, as fortune was wantoning, she toss'd an humble servant at my feet, whose circumstances are considerable enough, but the most awkward wight for dress of body and mind that ever your rays yet glanc'd on. It thought fit to take a modest but ridiculous method to declare its passion, which I as odly rejected; not so much out of design or ill manners, as inadvertency and surprize. I have not since heard one word of him, nor perhaps, (knowing his temper and courage) never may again.*

Now ye dear little rogues, 'tis my humble request,

To tell what you think of the matter,

Whether well I have done, or a fool's thread have spun,

And what still I must, if the latter?

A. Ma-

A. Madam, You are to consider whether this lump be capable of being lick'd into any form, or may prove a manageable animal; if not, you may be as far from the enjoyment of his estate, (which we presume is the only temptation) after marriage as now.

You witty young baggage the thread you'd then spin,

Consider full well e'er you make it;

For it may last so long, and be twisted so strong,

You'd return all he brings but to break it.

Q. *Why doth a dog sweat only on the tongue, and not on the skin?*

A. Our opinion then is, that the dog's tongue doth not sweat, but we rather suppose the humour dropping from it in their pantings to be *saliva*: And that the natural constriction, or straitness of their pores, prevents the perspiration of humours thro' their skins.

Q. *I have been a little wild of late, and have plaid the libertine, and presently I must be called a rake. Pray what doth that word mean?*

A. The word *rake* may not improperly be derived from *Racha*, in *Mat. v. 22.* which signifies an idle worthless fellow, fit only for the house of correction.

Q. *Why are cuckolds said to go to heaven?*

A. As for their title to a place in heaven, we presume they obtained it from the courtesie of the nation, who being sufficiently convinc'd of the miserable effects of matrimonial discord, are willing to believe, that cuckolds have soft hearts with their hard foreheads, and easily receiving good impressions become entituled to a future happiness, by a meek and patient resignation to their wives will, and that of providence.

Q. *Ye heroes who worship,*

His Delian godship,

I've a question at length to propose you;

Which if you don't answer,

Without any sham, Sir,

By St. George I'm resolv'd to expose you.

I fain

*I fain then would know,
Why a bull's horns do grow,
The longer for his castration ?*

*Why a rams are so small,
Or scarce grow at all,
By means of the same operation ?*

A. Hold, hold, Mr. Purious.

*That seemest so curious,
In the barren exploit of castration :
Prithee see fifty four,
And you'll thence gather more,
Than you've learnt in that rank occupation.*

*Q. Great Apollo's bright sons,
Who dark quibbles and puns,
And doughy cramp questions unriddle ;
Indulge me your answer,
To what I advance, Sir,
And hereafter I'll dance to your fiddle.*

*Pray tell us the place,
Where the first of our race,
Of earth's richest dust was created ?
Since the learned we find,
Are not all of one mind,
Where our forefather Adam was seated.*

*Then tell (if you can)
The ground to a span,
'Bout which they have made so much pother ?
Apollo must know,
(Who sees all below)*

For surely 'twas somewhere or other.

*And when you have found,
That rare spot of Ground,
Oblige us yet farther by telling
What language was spoke
By the mates in the Yoke,
Before they were forc'd from their dwelling ?*

*A. If to hear us you please,
Five and thirty degrees,*

From

From the fam'd *equinoctial* so distant,
 And fifty five *whole*,
 From the *northernly pole*,
 Where no eyes but *thine* cou'd have miss'd on't.
 'Twixt *Mesopotame*,
 (If you listen to fame)
 And the spreading *Armenian* confines,
 Old *Eden* does stand,
 As pleasant a land,
 As any whereon the bright sun shines;
 There *Adam* his *Eve*
 Of old did receive,
 The garden's just *thirteen miles* round, Sir,
 If thus you deny,
 And swear 'tis a lye,
 Gallop *thither*, and measure the ground, Sir.
 But as for the speech,
 Which was spoken by each,
 E'er from their blest seat they were driv'n,
 You must *patiently* wait,
 Nor the question once state,
 Till your wife has dispatch'd you to *heav'n*.

Q. *Ye sages wife of this our British isle,*
Who mount o'er others in a lofty stile,
Your works already are so well begun,
They far surpass the glories of the sun;
Since love-sick maids to you their minds discover,
Pray pity me a poor desponding lover;
I boast the spring of youth and blooming years,
Yet love an old man who neglects my tears;
I always found my inclinations bent
For age, my time 'mongst youth I seldom spent;
His handsome old face I hugely adore,
Tho' wither'd with wrinkles, and years of fourscore.
For a rival I think, I need have no fears,
Maids rarely do love a man at those years;
His apparel, 'tis true, is thin and old,
But this makes amends, he has plenty of gold;
I beg you to put me in a way if you can,
How I shall procure this wealthy old man?

*You'll oblige me in sending an answer with speed,
For your good advice, O Apollo! I need?*

A. By *Jove*, young *Madam*, 'tis a brave design,
And shews your wit does with your beauty shine,
E'er therefore we begin to teach the art,
Whereby you shall with ease melt down his heart;
Listen, O Lady bright! to what we discover,
And learn the conveniences of such an old lover.
You love him, you say, and if so, we believe
His death or his sickness your mind must needs grieve;
Now you may help both, when he comfort does lack,
By lying all night clung close to his back;
This a young *hebrew* virgin for *David* did do,
And why should not your spark expect it from you?
Next, *Madam*, the jewel we maidenhead call,
Which always to marriage a victim does fall,
Will remain in your keeping, and bless your long life,
With a sort of a paradox, maiden and wife.
Another advantage from this will accrue,
For by your meek thoughts you're an holy one too,
You'll read a *memento* in gaffer's grave head,
And think on your grave, while you roll in your bed.
Thus much for the future enjoyments you wish,
And now for a method to come at the bliss,
Endeavour to be where the old man does move,
Stare heartily on him, and look him to love.

Q. A Gentleman of honour was charm'd with the beauty of a married woman, who being a person, well born, and of considerable fortune, had thrown that and her self away upon a base and barbarous husband; the young Gentleman drove on both by love and pity obtain'd at last a free correspondence with the Lady, which ended in unlawful embraces, and an illegitimate issue. The husband has since by his own excess kill'd himself. The young Gentleman now would be glad to marry this Lady, tho' left in mean circumstances, but fears the displeasure of his father and relations; and (tho' not desiring) must wait their removal before he can make himself and the Lady happy. *Query.* Whether his secret desires in this case are sinful?

A. We commend the Gentleman's generous resolution

tion to marry the Lady, notwithstanding the meanness of her circumstances, since it is the only reparation he can make to her injur'd honour. But if by *his secret desires* you mean those of using her as his wife before the opportunity of marriage, we are bound in duty to forbid such *unlawful banes*. For as we may plainly gather what the law of nature directs in the case before us from the common usage of all nations, so our own reason will inform us that so important an affair, as that of a man's and a woman's becoming *one flesh*, should not commence without a previous solemnity. And as we are under an indispensable obligation to obey all the laws of our country, so more especially to obey one that is enforced with such variety of political reasons, too many to be here enumerated. And as our spiritual governours conspire to enhance our obligation, so we cannot overlook that divine command, *Remember those that have the rule over you*. And since the union of husband and wife is become the sacred emblem of *Christ's* union with the Church, shall we venture to engage in so dignified a state, without the due ceremony of a regular consecration? But the Scriptures afford us no particular precept concerning a marriage ceremony. What tho' they don't? Their silence, as to precept, does rather advance than lessen our obligation, for they treat the matter as a thing granted, as a thing that had universally obtained; as a thing, which to urge by precept, would be an unnecessary undertaking. Here then Scripture-example is of as good authority as Scripture precept. But were there nothing else to recommend the custom, one would think that the affectionate, the pious Christian should be ambitious to usher in so weighty an ingagement with that solemnity which his Saviour vouchsafed to honour with his presence.

We therefore would entreat the Gentleman at present to view the Lady no otherwise than as addressing him with this indispensable motto, *Touch not*.

Q. A Gentleman unfortunately married a woman who has liv'd a very loose and extravagant life, and is very positive has been unjust to his bed; so that upon her account he was forced to quit his habitation, not thinking himself safe to live with her, notwithstanding he allows her a separate maintenance. And since coming into the company of a very good Gentlewoman, who has got as bad a husband as he has a wife, he being very extravagant and ill-natur'd, and unjust to her in all respects. Now this Gentleman is so in love with this Lady, that he cannot contain himself without her conversation: the Lady tells him she loves and respects him, but she thinks she cannot comply with his desires, they being both married. Now it is the Gentleman's opinion, that if they both marry, and are just to each other, their loves being so affectionate to each, that it is no farther a crime than the breach of the law of the land; for it is the Gentleman's real opinion, that a woman is no more a wife to a husband, nor a man a husband to a wife, than that they are just to each other; for the Scripture tells us, that where a man or woman are unjust to their bed, they may write 'em a bill of divorce, and put 'em away?

*A. A man however injur'd by his wife could not, by the Gentleman's own confession, marry another, without the previous ceremony of sending his adulterous wife a bill of divorce. Now an act of Parliament with us is analogous to their bill of divorce. He says it is no farther a crime than a breach of the law of the land, whereby he plainly intimates, that a breach of the law of the land is no crime at all. But sure he has forgot that passage in 1 Pet. ii. 13. *Submit your selves to every ordinance of man for the Lord's sake.* Would she agree to it, he could engage no clergyman to marry them, unless he should dissemble with him, which is it self unlawful, especially on so solemn an occasion. And yet to touch a woman without the solemnity of marriage, is absolutely sinful, as you may find at large in the answer to the last question. Though when an husband defiles his wife's bed, the abused wife would have it in her power to be entirely*

tirely free from him, would the law of the land permit it; yet as long as she cohabits with him, she cannot be accounted free, and therefore the Gentleman cannot obtain his wishes without the guilt of adultery. And yet were there no adultery in the case, what can it be less than fornication in her, to have any thing to do with two at once? And tho' he be constant to her, yet since he is sensible that she is common to two in his own sense of the matter, he must plead guilty to the same crime. We therefore commend the Lady's chastity, and advise the Gentleman to take example by one he so much admires, and he will receive this advantage by so just an abstinence, namely, he will give the Lady a signal proof of his esteem, for imitation is very justly reckon'd among the signs of love.

Q. In our thanks given it is thus, we bless thee for our creation, preservation; and pray the signification of the word bless? for I take it to infer some benefit or happiness, all which come from God, and that he is not capable of receiving any from us. If it be a proper word for thanks given, why is it never used one to another?

A. As we were created for our Maker's glory, so to offer unto God thanksgiving is the greatest benefit we can bestow upon him. Not as tho' we mortals could really bestow any thing on God; but it is to be understood with regard to his condescensive, his infinitely condescensive acceptance of our praise.

But to the query, why the word *bless* is not in the same sense applied to men as well as God, it might be enough to answer, that modes of speech and appropriations of words are arbitrary things; that the *vox populi*, which ordains them, may frequently cry out, My pleasure is the reason of them. But we may here consider, that praise is not the greatest benefit we can confer on man; and therefore to bless and to praise are not coincident.

But to bless God may also signify to pronounce him blessed, emphatically to pronounce him so. And as so emphatical a pronunciation is a part of the ho-

now due unto his name, so by a figure it may denote the whole.

Q. 1 Sam. iii. 9, 10. In the 9th verse Eli adviseth Samuel, that he should be called again to say, speak, Lord, for thy servant heareth; and in the 10th Samuel being called, answered, speak, for thy servant heareth. Now why did not Samuel follow Eli's advice, and say, speak, Lord; since it seems diffidence in him that he did not?

A. It cannot well be supposed diffidence, because he seems to acknowledge the speaker to be God, by the humble stile of *thy servant heareth*. And tho' it would have more become Samuel to have addrest his Maker with the title of *Lord*, yet such an omission is excusable in a child.

Q. The meaning of the 5th and 22^d verses of Genesis iii. I beg of you to satisfy me in this point; for I cannot be intirely satisfied of the authority of the book of Genesis, till the meaning of those two places of Scripture be made out.

A. At verse the 3^d the devil entices Eve to the breach of the commandment, by a notorious lye (for he was a lyar from the beginning) and endeavours to persuade that she and her husband should be so far from dying upon eating the forbidden fruit, that they should so wonderfully improve in knowledge, as to resemble even God himself, and become, as it were, each of them a God. And as our first parents ate of that unhappy fruit upon the prospect of so wonderful an improvement, God at verse the 22^d by a sarcastical irony (a rhetorical figure, that couches a poignant sting under a soft expression) reproves their folly, upbraids their vanity, and sharply intimates, that tho' they expected to be as Gods, they yet found themselves to be but men.

As for that plural pronoun *us*, the doctrine of the Trinity will clear the matter.

Q. Why thunder turns beer, ale, &c. sour; and whether iron preserves, or not?

A. Thunder is apt to turn beer, ale, &c. sour by the violent agitation and new fermentation it causeth in
in

in those liquors, by which their spirituous parts are in a great measure dissipated or depress'd, and their tartarous parts exhaled. Several grounded, as they pretend, upon experience, will affirm, that iron hath that peculiar property to prevent that effect; but others will tell you, that it does it only by reason of its weight and pressure upon the vessel, and that any other ponderous body will have the same virtue; which last opinion seems more probable than the first, and may be confirmed only by repeated experiments.

Q. I beg your opinion, what notions the Egyptians had of the future state of their bodies, to be at so great pains and charge in the preserving them in their catacombs.

A. They thought their souls would sleep contentedly, and feel no torment, while their bodies should continue uncorrupted.

Q. Why is the nine of diamonds call'd the curse of Scotland?

A. Diamonds as the ornamental jewels of a regal crown imply no more in the above-named proverb than a mark of royalty; for SCOTLAND's kings for many ages were observ'd each ninth to be a tyrant, who by civil wars, and all the fatal consequences of intestine discord, plunging the divided kingdom into strange disorders, gave occasion, in the course of time, to form the proverb.

Q. Gentlemen, pray tell me whence you can derive the original of the word DUN?

A. Some falsely think it comes from French, where *donnez* signifies *give me*, implying a demand of something due; but the true original of this expression owes its birth to one *Joe Dun*, a famous bailiff of the town of *Lincoln*, so extremely active, and so dexterous at the management of his rough business, that it became a proverb, when a man refus'd to pay his debts, *why don't you DUN him?* that is, why don't you send DUN to arrest him? hence it grew a custom, and is now as old as since the days of king *Henry the seventh*.

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Q. Gentlemen, I would desire you to answer me this following question, why the Turks do not circumcise their children, till they are seven years of age?

A. Because they then, and not before, believe them capable of listning to the articles of faith then read with great solemnity, and give their own assent to that commanded mark of their embracing the Mahometan religion.

*Q. A line drawn athwart
Is about a third part
Of a line that goes round about:
Then if sea and ground
Do make up a round,
Resolve me the following doubt:
Why should tree or stile,
At distance three mile,
Distinctly appear on a level;
Unless I opine
That I look in a line,
When sight in a circle does travel.*

*A. So great is the sphere,
The earth makes appear,
(Nor is it a whimsical notion)
Three miles are no more
To that larger store,
Than a drop, when compar'd to the ocean.*

*Q. Apollo, say, why commonly we find
A crooked body with a crooked mind,
So twisted and inseparably join'd?
And why a person most deform'd should be
The greatest pattern of superbity?*

*A. 'Twixt soul and body sympathetick fire
Does equal good or ill with force inspire,
And moulds the form to answer the desire.
As for your second query, we believe
The fool alone can so his clouded eyes deceive.*

*Q. Be pleas'd to answer me this one request,
That my disturbed mind may be at rest:
Lazarus dy'd, as we in sacris have,
But rose again per Christum from the grave:*

Suppose

Suppose he had a personal estate,
And his executors had seiz'd on that,
When Christ from death rais'd him to life again,
To which of these must his estate remain?

A. If you, when you propose your dubious theorem,
Secundum leges Angliæ mean,
At death possessions always terminate,
Without proviso's for a second state:
Thus Lazarus reviv'd could claim no more,
Than if he ne'er enjoy'd th' estate before.

Q. I've one mistress that's gay,
A second that's grave,
A third betwixt the two former;
Say, which shall I choose
In wedlock to noose,
The second, third, or my gay charmer?

A. Not her that is gay,
You're too dull she will say,
And the grave one will think you too vain;
Then we would advise,
Make the *mungril* your prize,
Since she seems to agree with your strain.

Q. Gentlemen, for the sake of the amorous couple I have troubled you with a few objections to your answer of that question, which relates to the lawfulness of marriage between cousin Germans; and for their sakes desire you would publish them, with your reflections upon them.

1. You say this marriage is not forbid either by the laws of God, or the laws of the land: and further as to the opinion of its being unprosperous, it is only owing to the partiality of the vulgar. Thus far, Gentlemen, I agree with you: now for your objections. First (you say) a deference ought to be paid to the common opinion, and therefore it is most generous to forbear it: to which I answer, that for that very reason it ought to be the less comply'd with; in as much as any received erroneous opinion is a greater obstacle to truth than any private one; nor will truth take place, till the error is removed; and consequently the error ought to be discourag'd as much as possible, even as much as truth is preferable to falsehood. And

were it otherwise, even you your selves, Gentlemen, would be to blame in the attempt you have often made to remove some errors, which the generality of mankind labour under.

2. You say, 'tis not discreet to venture on an action which is but one remove from incest: to which I reply, that as nothing can make the action a crime but a positive prohibition of it by a lawgiver, so this not being forbid is as lawful, (tho' but one remove from incest) as tho' it was five hundred. Nor are the persons who so marry any more chargeable with it, than that man is of Atheism who believes one only God: nor is there any more reason for your saying, that he who so marries does well, yet he who forbears does better; than there is to say, that though he that acts reasonably and justly, does well, yet he that forbears to act upon an erroneous principle, does better. Lastly, as to your quotation from the Apostle, that only relates to indifferent things, such as meat and drink; but I can hardly suppose that the parting of two, whose affections are settled, can be thought so indifferent a matter:

A. Tho' truth must never be dissembled, yet no errors but such as are of dangerous consequence can demand so particular an endeavour to unravel, to confute them. And this is what we learn from even truth it self; for our blessed Lord, tho' he came on purpose to instruct an ignorant, an erring world, yet when address'd with interrogatories of little or no importance, was not careful to answer them in those matters. And if you believe, as the best astronomers are now agreed, that the earth moves round the sun, that accommodation to the vulgar opinion, *the sun knoweth his going down*, seem'd rather to confirm the ignorant in their error, than convince them of it.

We may publicly dissent from a common error, and yet abstain from the practice we our selves allow; and the reason why it may not be amiss to pay such a practical, tho' not a speculative, deference to the general opinion about the matter in debate, is namely this, because they who look upon the marriage of cousin germans, as a degree of incest, are both

both offended at such a marriage, and (as to too many of them) will be ready to censure the married couple: and therefore (we repeat it) it is a generous procedure to have such regard for our fellow-creatures, for our fellow Christians, as to refrain from that which would at once disgust them, and tempt them to that (unwarrantable indeed) reprisal of their ill opinion of us. And you cannot be insensible, that a reputation in the world is a matter not to be disregarded, since you know who has said it, *a good name is rather to be chosen than great riches, and loving favour rather than silver and gold.*

We must beg leave to tell you that you are mistaken either in your opinion, or in the term made use of, when you say, that *nothing can make the action a crime, but the positive prohibition of it by a lawgiver*; for positive prohibition is a thing distinct from natural religion; and therefore were incest a crime only by positive prohibition, our thoughts would entirely fall in with yours, since then the very next remove would be as far from sin as the most remote. But since incest is forbid by the law of nature; since there is naturally in our minds an innate abhorrence of such a kindred-marriage, this gives us an idea, how that which borders upon such a vice, may have something in it not altogether so praise-worthy. And indeed some will tell you, that they cannot forbear to behold their cousin germans as a kind of brothers and sisters.

You seem to make no distinction between an application and a quotation: for as one rule may be applied to many instances, so that passage in St. Paul may be applied to other particulars than what he applies it to. If the marriage of cousin germans be lawful, and yet not convenient, it naturally falls in with that assertion, tho' the Apostle might have no such matter in his view. And therefore we have nothing to do with the context about things indifferent. Tho' yet upon your foundation we could form such a dilemma as would be difficult to answer; but since you exempt the case propos'd from things indifferent,

we would ask, whether the loving couple have so settled their affections, as that they cannot be happy, unless join'd together. If their case be this, what is barely lawful, must of consequence be not only convenient, but necessary too, since the uneasiness resulting from so ungrateful an abstinence would render them not so well dispos'd for other necessary duties.

Q. Gentlemen, it is not many days since I rid out in a warm evening, where near the town's end I saw a vast number of small frogs on the road, not larger than bees, which some people affirm'd came down in a shower of rain, which fell just before.

A. That opinion of young frogs coming down in a shower of rain certainly deserves not the last rank among vulgar errors: we may almost as well imagine that any other animal, terrestrial or aquatick should drop from the clouds. Do not we see plainly that their spawn lies together in the water in a cluster, which being of a glutinous substance, is not very apt to be dispers'd and carried up into the air to be hatch'd there. If then after a shower of rain, especially in warm weather, they are sometimes found in great numbers upon the ground, it is only because by that pleasant rain they are invited abroad from those holes where they lay lurking before.

Q. What is friendship, and wherein doth it consist?

A. Friendship consists in the perfect union and harmony of souls, like two strings of several instruments, tim'd to an unison, touch one, and it gives the other the same motion: neither has a separate propriety, but all things are in common, therefore all presents, &c. are to be avoided, for thereby I call in question my friend's confidence in me, and exclude his right by claiming a sole title thereunto, which infers a separate interest. I must not condole his misfortunes, but feel them; nor congratulate his prosperity, but directly taste it; for all protestations invalidate my assurances of his friendship. In short, we are rather but *one soul*, destin'd to inform two bodies, but always inclining them to the same action.

Q. Why

Q. Why fish, tho' bred in salt water, are yet fresh?

A. The solution of the question naturally follows from the necessary allowance of these undeniable propositions. 1. That the whole body receives its nourishment from the blood. 2. That the nutriment we take in cannot be secrete into the blood till rarified by the heat of the stomach. And 3. that salt is incapable of such a rarefaction.

Q. Whether a person is likely to understand or remember better by reading or having any writing read to him?

A. The sensation of seeing is allow'd, as the quickest, so the most sensible of all our sensations; whence it must of consequence make the deepest and most lasting impression on the mind, agreeable to that representation of the poet;

Segnius irritant animos demissa per aurem,

*Quàm quæ sunt oculis subjecta fidelibus; aut quæ
Ipse sibi tradit spectator.*—————

Things thro' the ear receiv'd more faintly ply
Attentive minds, than those the faithful eye
With vig'rous energy reports; or those
Spectators to themselves declare.—————

Q. Gentlemen, a Lady whose beauty is impair'd by grief, and not years, begs the favour to know if this misfortune may be redress'd by any means, excepting those hateful ways of painting and washes.

A. If the Lady be so young, that the first grief hath not been the occasion of a second, we mean for the loss she sustain'd by the first, she may have grounds to hope a recovery, and that very hope transport her so, as to be a remedy; but if, tho' grief may have purchas'd the misfortune, years have enter'd on the premises, we despair of a cure.

*Q. Bright sons of wit, on whom we justly wait
To know the issues of our doubtful fate;*

*My youthful soul, which nothing e'er could move
But the chaste joys of sympathetick love:*

*The blooming beauties of a nymph have charm'd,
Whom thirteen years have with such sweetness arm'd,
That whilst I write, my blood's in raptures warm'd.*

*Offspring of Phoebus, dictate me the way
 I ought to take: admired sages say,
 How shall I fix this fair one so, that when
 Maturer age her perfect charms attain,
 I may possess her virgin heart alone,
 And claim by hymen's laws her for my own?*

Philoneotes.

*A. If charms in embryo such a conquest gain,
 How will their perfect growth encrease your pain!
 Retire, fond bard; nor our advice despise:
 You tempt your fate to trust her future eyes.
 If now the sportive boy your blood inflame,
 We dread the issue of an after-game.
 Lo! how the mounting flames to heaven aspire,
 Turn Salamander, if you'd bear the fire.*

*Q. Born in a cave, and in wild desarts bred,
 Whose lonely paths few but rude monsters tread;
 Where rusticks for their food with sweat and pain
 Plough rocky mountains, barren as my brain:
 I'm come to lay me prostrate at your feet,
 And humbly there address the throne of wit;
 Wou'd nature (oh!) my inclination joyn,
 I'd do't in numbers mighty as your own.
 What wonders then will you perform in time,
 When by your mighty charms I'm brought to rhyme?
 I who could ne'er lay claim to wit nor sense,
 Much less to poetry could make pretence,
 By your strong influence can now with ease
 Write verse in any measure as I please:
 Nay, now I'm hurry'd on in very spite
 Of nature, and my scouling stars to write:
 And all my thoughts (do what I can) keep time
 To numbers, then come dancing out in rhyme.
 The prophet once, with many a heavy stroke
 Of crab-tree-cudgel, did an'ass provoke,
 To speak his shame, but then in prose he spoke:
 You'll greater wonders do by milder ways,
 And greater asses teach to sing your praise
 In tuneful strains, and stronger lines than these:*

*Ye mighty bards to whom my praise is due,
What must I do to think and write like you,
For now I am begun I would the world out-do?*

*A. Boldly proceed, your own bright foot-steps prize;
Let those direct, with those alone advise;
Such pregnant lines the soundest rules contain,
Where sterling wit and sprightly fancies reign:
Such are the streams that from your brain distill,
And such the product of your fertile quill.
Had such a bard from our endeavours sprung,
We might with Ennius boast our golden dung:
But those rich blossoms which your rhimes adorn,
Speak you not poet made, but poet born.*

*Q. You say Apollo is the sun,
And that was since the world begun;
Then is it not absurd to say,
He is the god of wisdom, pray?
Wisdom was there when nature's frame
From nothing into being came,
And there his part was to direct,
And omnipotence to effect
The matter that was pre-elect?*

*A. The God that made the world and thee,
The God of wisdom, only he
In that great work perform'd the part
Of boundless wisdom, boundless art:
His glorious end, his dread design
Was perfect all, and all divine:
'Twere prudence then, would you refrain
Your rash and inadvertent strain
Of mixing matters sacred with prophane.*

*Q. About this time two years I lov'd two sisters: I
scarcely knew which had the greater share in my heart.
I perceived by their friends and their carriage, either the
one (a widow) or the other (a maid) would accept of my
service. After mature consideration I made my addresses
to the widow, and married her; she dying within a year
in child-bed of a daughter, still-born, and twelve months
being since expired, I love her sister (who is still unmar-
ried) above all women living. Query, may I marry
her?*

her? I will abide by your determination; they were sisters only by the father's side.

A. When Henry VIII. was earnest to be divorc'd from his Queen (*Catharine of Spain*) who was his brother *Arthur's* relict, but could not obtain his desire of the Pope, by the advice of *Cranmer*, (afterwards Archbishop of *Canterbury*) he consulted all the Universities and most eminent Divines in *Europe*, both Catholick and Reformed. And as of the Catholicks he had a prodigious majority on his side, so the sincerity of their votes may be estimated by these reflections. 1. Tho' they own'd the Pope's supremacy, yet they acted against his infallibility, nor thought themselves the more fallible on that account. 2. Tho' the temporalities of the Clergy had such dependance on the *Roman See*, yet they dreaded not the Pope's resentment, who so stiffly defended his dispensation for the marriage. 3. Tho' *Charles V.* had such a sway in *Europe*, yet they ventured to offend that in a manner universal monarch, who resolutely defended his aunt's cause. 4. Tho' *Crook* (the King's agent abroad) gave but small gratuities to those on the King's side, yet the Emperor rewarded those on the Queen's with considerable preferments. 5. Since *Cranmer*, who was thought a favourer of the Reformed, was employed in that affair, and *Anna Bullen* (a Lady that was influenced by some of the reformer's principles) was to succeed the Queen (a *Spaniard*, and consequently a zealous Catholick) what but their great integrity in the matter could have prevented such warping circumstances? 6. Since the King had lived in conjugal affection with the Queen for 20 years, and had born him three children, the one of which was living, and heir apparent to the crown, this must have engaged them to be more tenderly scrupulous, how they voted a divorce. And indeed the Divines of *Leipsick*, tho' they condemned the marriage, yet would not abet so circumstantiated a separation. 7. The Divines of *Bologna*, tho' that were the Pope's own town, yet ventur'd to oppose their Prince as well as Bishop.

Tho'

Tho' some of the reformed Divines were against the divorce, yet they were out-voted by their otherwise persuaded brethren. And it would be no hard matter to trace the cause that might lead the former (especially *Melancthon*) into their mistake.

The authority of former ages was insisted on, several of the *Greek* and *Latin* fathers were brought upon the stage, as representing the doctrine of the Church in their days, and three several councils were produced to the same effect.

The *Jews* were consulted also, who declared, that the precept of *raising up children to a brother*, was not to extend beyond the limits of *Judea*.

But to proceed from human to divine authority; the catalogue of unlawful marriages, and unlawful lusts so punctually exhibited in *Levit. xviii.* is seal'd, as it were, with this awakening sanction; a sanction drawn from the examples of offenders; *defile not your selves with any of these things; for in all these things the nations are defiled, which I cast out before you. And the land is defiled, therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants.* From which remarkable epilogue we learn, that such marriages are forbid by the laws of nature, since the heathens were accountable for none but such.

It is of no avail to plead that your former wife and the person you now would marry, were but half sisters, since the reason drawn from consanguinity still presents it self, tho' not in the very same proportion.

Since the guilt of incest is of so terrible a dye, let this useful sentence be so always before you, as to restrain your passion, to bridle your desires, *stand in awe and sin not.*

Q. Some anatomical (and other) writers giving an account of the wonderful mechanism of the muscles of a human body, pretend to calculate their force in equilibrium to a specified number of pound weights; and in Keil's anatomy he quotes Pitcairn's demonstration, that the force by which the aliment is elaborated in making the chyle by the muscular coat of the stomach only, is equal to the pressure of

of 12951 l. weight; to which (adds he) if we add the force of the diaphragma, and muscles of the abdomen, which likewise conduce to digestion, the sum will amount to 261086 l. weight.

I desire a satisfactory account, how this can be, and how 'tis possible to calculate so exactly the pressure or force of a muscle?

A. Whatever some great and learned men may pretend to, we think it is next to impossible to make any exact calculation of the pressure or motive force of muscles; for though their pretensions seem to be grounded upon several propositions mathematically demonstrated, yet if we consider that to make a just application of them to the different muscles of the body, we must have a due regard to the different position, number, length, bigness and insertion of their fibres, and to the different activity of that juice, by which they are actuated in different bodies, and at different times, we must own, that we may be easily mistaken in our estimate. It is not possible for us to enter here into a more particular discussion of that nice and curious enquiry; but whoever has a mind to be better satisfied in it, may consult *Alphonsus Borellus's* book *de motu animalium*, who hath most accurately treated on that subject, and lays down as a general rule, that we cannot know the absolute motive force of the muscles, but by the effect they produce, that is, by the resistance which they overcome; and that therefore it is necessary to know first by some experiment the measure of the said resistance, and that seems not practicable in many muscles; of whose force therefore he judges by comparing them to others, in which that is more practicable.

- Q. Gentlemen, I have a niece, whose fortune is considerable, but enjoys not the same (if married) till of age. There is a youth who makes his addresses to her, whose fortune does not quite equalize hers, but is in a very good settlement, and industrious therein, and a person, I do believe, very agreeable to her.

Whether it's most wisdom to accept hereof (for I know post est occasio calva) or deny admittance to him, or any other, till she's of age, because when of age she may advance her fortune?

A. If the youth's circumstances, conditions, &c. be every way to the young Lady's, and your liking, we think you in the right to dispose of her to him, by reason his not entring upon the immediate possession of her fortune may so exert his industry to maintain her in the interim, that it may become a habit to him ever after.

Q. Pray what is the reason, that of all chymical oils the oil of anniseeds only freezes in winter, and dilates it self in summer, being always closely stoppt, and kept in a close place?

A. Anniseeds (as Lesebure observes) are plentifully stored with volatile salt: now the saline particles arising in distillations confusely with the oleaginous ones, may frame such a mixture as may be rendred concrete by outward cold gathering together, and fixing the particles thereof, so that they mutually take hold of each other, and become stiff.

Q. Whether earwigs fly?

A. That they have wings beneath the sheathy cases of their backs, is an undoubted truth; and it has been known, that by a long continued pricking them with large hog's-bristles, they have been enraged to such a degree as to extend their wings, and by a sudden flight escape their torment.

Q. Pray be so kind, Gentlemen, as to let me know what reasons you can give why persons die commonly at the turn of the tide (unless suddenly) either at high or low water; it being a general observation?

A. We believe, Sir, that the author of this worthy observation was so devoted to the pale-fac'd LUNA, that he made himself a moon-calf to be qualified for her service, and to flatter her into smiling looks maintained the universal frame of nature to be govern'd by her influence.

Q. Ye refined and eminent wits of Great Albion,
 Pray give me an answer to this my grand question:
Why our calves and our sheep whilst alive are so stiled,
But are mutton and veal titled when they are killed?

A. From the gallick *du mouton*, quasi mountainous
 bred,
 Or the Flemish word *motton* does your mutton proceed:
 From the Gallick word *veau* the word *veal* we derive,
 Which in Latin *vitulus* does (probably) give.

Q. Ye learned Apollo's, inform if you can,
What follows concerning the gall of a man:
Why, when a man's drown'd, whilst whole he doth sink?
And why, when it breaks, he swims up to the brink?

A. Honest querist, impute not this change to the gall,
 For in this case it signifies nothing at all.
 'Tis corruption and ferment that makes the corps rise,
 And till these are commenc'd in the bottom it lies.

Q. Apollo, pray hear
Methinks it looks queer,
That Melosa's thus slighted by you;
Tho' you will not reply,
Why must you deny
To send me my papers when due?
Tho' you would not afford
To answer a word
To a nymph, who so humbly besought you;
Yet my right to bestow,
And to give what you owe,
Generosity sure might have taught you.
What mean your delays?
I've waited two days,
While my cell you have sullenly past;
But now I declare,
I cannot forbear
To tell you, no longer I'll fast.
When Monday appears
Pray send your arrears,
Lest I should go enter a suit,
Then, Sirs, pay your rent,
And I'll be content,
From Michaelmas next to be mute.

A. Good

A. Good angry-pen'd maid,
 Your *arrears* shall be paid,
 Nor your person so slighted again;
 But you ought to have told
 In the *rhymes* of your *scold*,
 Where 'tis you think fit to remain.
 'Tis a very dark *cell*,
 Where *obscurely* you dwell,
 Thus *twice* to be pass'd by together,
 Else surely some ray
 Of our ever bright day
 Would have seen thro' the clouds of ill weather.
 But if he goes by,
 Nor your *lodging* can spy,
 After *long* having sought it in vain:
 Laugh aloud at the fight,
 Half as brisk as you write,
 And I'll warrant you turn him again.

Q. Bright learned Apollo,
 My wit being shallow,
 To you I come now for an answer,
 So that if 'mongst the rest
 You'll solve me this jest,
 I'll give you a bottle of wine, Sir.
 The question does follow,
 Why owls in night hollow,
 And not when bright Phœbus appears, Sir,
 By solving this speedy,
 You'll much help the needy,
 And oblige an admirer of yours, Sir.

Agricolus.

A. Their theft and their prey
 The God would betray;
 Thence dares not appear in his light,
 So like villains and thieves,
 Whom no protection he gives,
 They triumph and hoot in the night.

Q. You sons of Apollo, I'll give you a pot,
 To tell which was made first, powder or shot?

An

*And one question more I'll ask of you now,
Which was made first, the bull or the cow?
And if you will tell me, it will make me laugh,
How they found out for to get a calf?
And now I shall end with a few more words,
Pray, which was made first of all sorts of birds?*

A. Prithee, Scatterbrains hold: what a bundle of queries?

What an insipid heap of impertinence here is!
Whether *bull* or *cow* first, 'tis like you were made last,
Or for one of their off-springs you never had past:
Rather cease, then, to publish thy dull generation,
Lest for further derision thou giv'st more occasion.

Q. Long was I to your town a captive bound,
Where restless hurries are for ever found;
But tir'd at length with noise and constant care,
To rural solitudes I did repair.

A lonely residence, indulging scene,
Circled with streams and never-fading green;
I beg your counsel to employ my hours,
My duty paid to the Almighty's pow'rs,
And how I may successfully improve
My mind in knowledge, piety and love?
What books, what method had I best to chuse,
That my young heart may errors still refuse,
Nor my Creator's laws, nor my own soul abuse?

A. Oh! happy choice! happy, thrice happy maid!
By no delusive modish vice betray'd,
Retir'd from hurries and fatiguing care
To those soft pleasures form'd to bless the fair.
Improve, great soul, that bright transporting thought,
Which thy true wisdom, and pure virtue taught;
But in those dulcid mansions of thy joy,
Let not mistaken steps thy peace destroy,
Be not too warm, too cold, too sad, too gay,
Steer, like wise pilots, in the middle way;
Let your religion with your pleasure joyn,
At diff'rent times let diff'rent graces shine.
Let love and solitude alternate rule,
And make the various scenes of life your school.

So shall you ever doubly happy live,
And tast the richest joys that heav'n to earth can give;

Q. By my troth, cousin Phœbus,
Tho' in omnibus rebus
You're candid, good-natur'd and civil;

Your advice came too late,
Ah! wretched's my state,
Fair Silvia's as cross as the devil;
Unconstant, unkind,
As wav'ring as wind,

She assures me that none will down
With her, but a tradesman,
Whose art soon she learn can:
For a scholar's the scorn o' the town.

She visits denies me,
Which much does surprize me;
Tho' kindly receives all my letters.
Your advice, wise Apollo,
In this I will follow,

And own my self one of your debtors.

A. Since so cross and severe
The coy nymph does appear,
With behaviour as obstinate try her;
Ten to one she'll then strike,
For she seems shadow-like,
And will follow (perhaps) if you fly her;
But withal friend beware,
Of her learning take care,
Since with artists she practising would be:

For your *ζῶν καὶ ψυχὴ*
May prove but unlucky,
And prone to more trades than she should be.

Q. Sirs, being in discourse with some Roman Catholics, they brought me for a proof of souls being purged by the fire of purgatory, the 15th ver. of the 3^d chap. of St. Paul to the Cor. viz. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire.

A. The Greek particle *Διὰ*, which we translate by, signifies also out of; and then the passage is a kind
of

of proverbial saying, importing *with much ado*. An expression parallel to which we meet with in that excellent comic poet *Terence*, who says of a certain person, that *cibum ex igne, &c.* he got his victuals out of the fire, that is, he was hard put to it (as we say) to get a livelyhood. The meaning therefore of the Apostle is, that he shall be sav'd indeed, but with much ado, he shall but just escape the peril of eternal fire. And this easy and natural interpretation is not only countenanc'd, but enforc'd from the tenor of the context.

Q. *I desire to know the meaning of the third heaven?*
2 Cor. xii. 2.

A. There is a number frequently made use of to denote a superiority of degree. Thus *ter felix*, *thrice happy*, signifies no more than *very happy*. And therefore the third heaven is design'd by the Apostle to express the highest heaven, the place where the Shechinah or divine presence displays it self to the blessed Angels: not that from hence we can gather any thing of the situation of heaven, or a local heaven, since this may be no more than a condescensive accommodation to human capacity.

Q. *The Chinese give an account for 500 years (or thereabouts) before our Bible. Now if their account be true, ours must be false, which I am well satisfied in my self is not, but that won't do in an argument; so I beg the favour of you (Gentlemen) to help me out.*

A. The divine providence for the confirmation of believers, and the conviction of infidels, has so wisely, and (give us leave to add) so mercifully, contriv'd the matter, that the *Chinese* historians stand self-condemn'd, and are confuted by themselves. And this is observable in remarkable particulars.

1. They speak of a memorable conjunction of the five planets in one of their signs, while the sun and moon were also in conjunction, during the reign of their fifth monarch *Chuenbio*; which observation a celebrated astronomer by a nice calculation has with-

out danger of being objected to, plac'd about 500 years *later* than the tenor of their relations does infer.

2. They say also, that in the time of their seventh Emperor *Xao*, the winter solstice was about fifty degrees from the place where it was a few years ago. Whence astronomers acquaint us, that the phænomenon (if the observation was accurately taken) must have necessarily occur'd near the foremention'd number of years later than as represented in their chronology.

We insist not on the argument drawn from the common period of human life in the reigns of their early monarchs, since that depends upon a comparison with Scripture-history, whereas we are confuting those who deny the authority of the Bible. And indeed we have no occasion for the argument, when furnish'd with two so indisputable as those above.

To point out the original of the *Chinese* mistake, it is a more than probable hypothesis, that they (as did also the *Egyptians*) reckon'd some ancient collateral princes in a successive line; for there are remarkable passages in their histories, that evince not only that this observation of a great chronologer has a probable foundation; but also that it is impossible it should be otherwise.

And now, since those opposers of our accounts do yet plead for us, and our very enemies (tho' unwillingly, nay perhaps unknowingly) *are at peace with us*, shall we not believe the Scriptures with a steady, an unshaken mind, and learn for the time to come not to be startled at seeming difficulties?

Q. Whether water, if drank from youth, would not be more agreeable to the man than any artificial liquors?

A. The drinking of water may be beneficial to some constitutions, but destructive to others, and more especially to those who inhabit cold countries; nor do we find it agreeable in the hottest countries; for there the transpirations are so great, that the strongest

strongest liquors are scarcely powerful enough to supply the great expence of spirits.

Q. Gentlemen, in a former paper you answer, that cats falling on their feet, when thrown from a high place, is due to their tail, wherewith they fan the air, whereby the swiftness of their descent is so far retarded, that they are enabled to prepare themselves to fall so.

Pray then, why do not other creatures, having as large tails, make the same advantage of them, as namely a fox, which is every whit as cunning as a cat, and has much a larger tail to fan the air withall?

A. Because other creatures having as large tails are not accusom'd to such lofty paths, as running over the tops of houses, or leaping from high places, as cats, and therefore nature thought it needless to teach them the use of their tails in such a manner.

Q. What is the occasion of those dartings I sometimes find in my blood, which affect me with a chilliness and sudden startings?

A. This disorder does probably arise from the evil disposition of your blood, the serous part thereof having contracted such an acidity as may prick and twitch the nervous parts, and cause that starting, chilliness, or sense of cold.

Q. Pray, Gentlemen, what is a rhinoceros?

A. A sort of creature strangely different from every other, having one horn, and shap'd not much unlike an elephant, all cover'd with an hard and scaly substance, proof against a pistol-bullet, and divided like a tortoise into several odd partitions; but 'tis needless to enlarge upon this subject, since all persons may at present see in town the skeleton and hide of one of the finest and the only female ever known; a sight that's truly worth the observation of a man of knowledge in the works of nature.

Q. Gentlemen, pray what is the reason that a horse is so affrighted at the sight of an ass?

A. Perhaps your horse might throw you, and run away upon't, and you might fancy it proceeded from a fright; but if so, we believe it rather from the un-

usual

usual, uncouth posture he saw you in, than merely from the sight of an ass.

*Q. With bawling I'm weary
For answer to a query,
Which lately I sent in heroick;
Apollo's a coxcomb,
Oh! how I could box him,
For thinking I'll practise the Stoick,
Since doggrel do's please ye,
In that I address ye
Hyperion or Beelzebub either;
Both reign over flies,
And both rule in the skies,
In windy and sultry weather.
Pray tell us, how far
'Tis to your bright car,
Sublime above tempest and thunder,
That we may guess thence
How long wit and sense
Are coming down to the world under?*

*A question so easy
I hope won't displease ye,
Resolve as soon as you can, Sir,
And till that long season,
Tho' 'tis scarcely reason,
I'll patiently wait for an answer.*

*A. Your question we'll answer,
Tho' we never can, Sir,
Devise what the profit will be;
If wit in progress
Be more time or less,
What's wit, or its province to thee.
Six millions, three hundred,
On which had you blunder'd,
You thirty four thousand beside,
Would find to ensue,
Besides forty two
Of miles the Italians do ride;
Thus far is the distance
From soul's bright existence,*

But how long wit's passage is found?

In a moment 'twill smile

Upon fertile soil,

But never on such barren ground.

Q. I find by your humming

The Lady's forth coming,

And ready you are to bestow her:

But yet, Sirs, I find,

You're something behind,

'Cause you want to be taught how to know her.

You ought not to prate

About my estate,

Unless you'd be match-makers made;

And I think, Sirs, that Phœbus

Ex omnibus rebus,

Should never take that for a trade.

When the Lady I see,

Who knows what may be,

But person and state too may suit her.

Then what need we enter

(Since there is the center)

On any preceding dispute, Sir?

Then tell me when and where, Apollo,

To see this Lady I shall follow,

She need not fear to incur disaster;

While she delights in her Philaëter.

A. We find by your matter,

You long to be at her;

And since we receiv'd your love-letter,

We've found what she is,

Both for portion and phiz,

And so can describe her much better.

She's blooming like May,

As bright as the day,

And blest is the swain that can catch her:

Now, pray, Sir, discover,

What are you for a lover,

And what's in your person to match her?

Her fortune is found

Full ten thousand pound;

Then

Then tell, e'er you more embarrass us,

Where lies your estate,

Besides in your pate

And on the fam'd hill of *Parnassus*?

For 'till we know more of *Philaster*,

Besides the worth of poetaster,

Or brain-sick amorous moon-calf,

We shall not move on his behalf.

Q. Christ, as he had taken upon him the human nature, did (no doubt) as such, become obliged to obey the whole preceptive law of God. Now whether the redemption that Christ wrought out for mankind was not compleatly effected by his suffering the law, and bearing the wrath of God in our stead; or whether his active obedience be not a part of that redemption; and does not that doctrine that Christ has obeyed for us as well as suffer'd for us, seem to render the obligation, that christians are under to obedience (by the gospel) of none effect? This seems to me a matter of very great importance.

A. It is matter of wonder and surprize, that any (for some there are) should be so unwilling to be Christians, to be men as to shelter their unchristian, their unmanly practices under some darker passages in Scripture, that seemingly dispense with the necessity of good works, but overlook those manifold, those repeated texts that exclude the practical infidel from the kingdom of heaven; texts as clear, as conspicuous as a God of light could make them. When we hear St. Paul say, *that I may be found in Christ, not having my own righteousness*, can we imagin that he thought a good life unnecessary, tho' he makes so frequent an appeal to his own example? tho' here he flourishes, *be ye followers of me, as I also am of Christ*; tho' there he triumphs, *our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world*? But since the very duties we perform are chequer'd with infirmities, since our very devotions are impleadable of sinful mixtures, and we may say of the very best of men, *that their righteousness is as filthy rags*. Happy is it for us, that

we have an imputable righteousness to fly unto; that we can take refuge in that righteousness of Christ, which was perfect and intire, wanting nothing. But tho' Christ's righteousness is the formal cause of our eternal happiness, as are his sufferings of our rescue from eternal misery, yet our own righteousness is a subordinate, a conditional one. If therefore we use our sincere endeavours to procure for our selves a cloathing of righteousness, a wedding garment, as compleat as human frailty will allow, we have then (and then only) an unalienable title to Christ's righteousness, to Christ's seamless garment.

Q. How will these two places be reconcil'd, 1 Cor. xiv. 34. Let your women be silent in the Churches, &c. And, Philip. iv. 3. Help those women, which labour'd with me in the Gospel?

A. Tho' women were forbid to instruct in a publick manner, or set up for profess, for authoriz'd teachers; I suffer not a woman to teach, or to usurp the authority over the man, 1 Tim. ii. 12. yet they might become a kind of fellow labourers with St. Paul, by instructing particular persons in private, in an unassuming manner. And therefore in Acts xviii. 26. we read, that Priscilla (as well as her husband Aquila) when she met with Apollos (a man eloquent in the Scriptures) she instructed him in the way of God more perfectly. And yet the women specified might labour in the Gospel with St. Paul another way; they might minister unto him, minister to his necessities, to his conveniencies; and thence enable that great Apostle to make frequent proselytes, to convert multitudes to the faith, to add daily to the Church such as shou'd be sav'd.

Q. Your discourse of Christ's descent into hell seems strange to me, because the souls of the whole world at the last day may as properly be said to descend into hell, when they descend into the grave, to be reunited to their own body, as our Saviour himself. Now I think St. Peter confutes you in 1 Pet. iii. 19. and explains himself in ver. 20.

A. We told you, that the article was added in confutation of the *Apollinarian* heresie, which denied, that Christ had an human soul. What therefore, tho' all mankind shall descend into hell in the same manner, as Christ is confest to have done, since the very intention of the article is to shew, that Christ had something in common with all mankind?

The passage you refer to, in *St. Peter*, was annex'd to the descent in the reign of *Edward VI.* but separated from it in the reign of *Queen Elizabeth*, perhaps out of a consciousness, that it was no ways applicable to it. But as the application of that passage to this so much controverted article fixes a very forc'd interpretation upon it, so you will find a more easy and natural exposition in the first monthly paper, *Col. 7th.*

Q. *A Gentlewoman whose husband was in very good circumstances, during her being with child with all her children, was strangely possess'd with a violent inclination to thieving, insomuch, that whenever she bought any thing for food or apparel, she always attempted to steal something privately; and tho' she was often discover'd and gave her husband the trouble of repairing the injuries she frequently did in this pilfering way; yet she confest the pleasure she enjoy'd in every thing she obtain'd after this manner was so great, that she could not resist the temptation to it, nor could any arguments prevail with her to quit so dishonourable a practice. When she was not with child she never felt any such inclination. All her children were soon observ'd to discover the like inclinations to private thefts, which occasion'd frequent complaints of them while they were little, and has already prov'd of the worst consequences to several of them.*

Q. 1. *What cause can be assign'd of this unaccountable inclination in the mother during her pregnancy?*

Q. 2. *Why did not the same humour discover it self at other times?*

Q. 3. *In what manner may the children be said to derive the same inclination from their mother?*

A. How incredible soever the above relation may appear to many, we are very apt to give an entire credit to it. And as strange a case as it is, we do not look upon it as wholly unaccountable. To give then some sort of satisfaction to the Querists, we must observe first, that in that state of degeneracy mankind is in since the fall of our first parents, the body has got a great power and ascendant over the soul, so that according to its different temper and constitution we are more or less inclined to some particular vices; hence some are strongly given to women, others to excessive drinking; some are very prone to anger and revenge, others to pride and ambition, &c. and so some may to robbing and stealing. Now to apply this to the present case, and give a reason why this Gentlewoman is so only during her pregnancy, we must further observe, that in that time (by virtue as we suppose of the spirituous parts of the masculine seed) the whole *Oeconomy* of a woman's body often undergoes great and various alterations; for we see some are cured of distempers they had before, as Green-sickness or Vapours, others on the contrary fall into some, as loss of Appetite, Vomitings, Head-aches. Some get a loathing or strong aversion for some things they loved before, and others (which is most common) acquire as strong a desire or longing for what they did not care for at another time, and this unlucky thieving humour may very well be looked upon as no other than a kind of longing. Now to come to the third question, we must likewise observe, that the child during his stay in the womb makes, as it were, but one body with the mother, so that what great alterations of strong impressions the latter receives, the former must needs be affected with. We have but too many sad instances of it in the several deformities that abundance of children bring into the world, which owe their original only to some violent passion of desire, or fear of their mother's when big with them. And if even the solid parts of the child's body are so affected

by

by the impressions made upon the mother's brain, how much sooner may their fluids, which are wholly derived from a nutritive juice flowing from her, be much of the same nature in their constituent parts with hers? and if so, the disposition of the body having a powerful influence upon the soul, as we noted before, 'tis no wonder, if the children born of a woman so thievishly inclined, happen to be so likewise.

Q. If Apollo sees clearly through the aerial element, pray, when an arrow or bullet is shot on a level from a bow, what, after thence discharg'd, forces it through the resisting air?

A. It is a principle in philosophy, that all bodies remain in *statu quo*, in the same state they are in (whether in motion or at rest) unless extrinsically hindred. And therefore the motion of a bullet shot from a bow wou'd never cease, did not the resisting air continually lessen it, till succeeded by a perfect rest.

Q. What are properly heat and cold, and why do they so often change?

A. Heat is nothing else but a species of motion; and cold consequently a cessation of that motion. The quick successions of hot and cold weather proceed from the sudden alterations in the disposition of the atmosphere.

*Q. Thy kind advice has oft the fair reliev'd,
And prov'd a sov'reign balm in deep distress,
Despairing minds, from depths of woes retriev'd,
Now will you try to make my sorrows less?*

*My spouse is faithless grown, flies from my arms,
Does bitter hate return for tender love;*

*Nor can I with my greatest art or charms,
Make my inconstant partner constant prove:*

*To others always lavish of his smiles,
For me, unhappy me, reserves his frowns,*

*And study with a thousand diff'rent wiles
To pierce my broken heart with deeper wounds;*

*Revenge bids me the cruel tyrant slay,
Oh barb'rous thought! for ever fly away!*

A. Let *Silvia* search her self, if hid there lies
 No treach'rous guilt to sully her fair mind,
 On others faults we are too *wakeful* spies,
 When to our own, alas ! we're often blind :
 If nought provoking she discovers there,
 No frowardness, nor no dissembling art,
 'Tis hard, 'tis wondrous hard, but she must *bear*,
 And *bearing* may in time retrieve his heart.
 But if your charms can never hold him fast,
 Nor all your skill reclaim the barb'rous man,
 Your *virtue* and your *innocence* at last,
 Will give more joy, than his *endearments* can.
 But fly revenge, most loathsomely 'twill foul
 Your virtue, and all leprosy your soul.

Q. From near Aldgate I come,
 Tho' a mile from my home,
 To desire your godship's advice ;
 I a surgeon was bred,
 And deeply am read,
 By dissecting cats, rats, dogs and mice.
 Now I have a mind,
 And long have design'd,
 An ordinary quack to commence ;
 New notions I'll broach,
 On the college t' encroach ;
 I have impudence for my defence :
 Shall I, bright Apollo,
 The surgeons art follow,
 Is my humble and hearty request ?

A man midwife I am,
 Have laid many a dame,
 Your judgment I'll follow as best.
A. Since in impudence train'd,
 A good stock thou hast gain'd,
 Thou may'st any employment profess :
 For most commonly we
 Such most fortunate see,
 Whilst the skilful are baulk'd of success :
 But thro' fraught with the knack,
 Both of midwife and quack,

And

And thy skeletons shew thee a surgeon :
 Thou hadst better give o'er,
 Nor these arts practise more,
 But in *Dublin* set up for a *surgeon*,

Q. Good doctor Phœbus,
 Whose Oracle at Delphos,
 Was whilom so famous,
 For resolving hard questions,
 And telling folks fortunes ;
 And since there you was undone,
 Now are set up at London ;
 I you humbly importune,
 To tell me my fortune ;
 I've thrice escap'd drowning,
 With honest Sam. Browning ;
 Folks say it thence follows,
 We must hang at the gallows ;
 And I freely declare it,
 I mightily fear it :
 But you know my fate better,
 So I send you this letter ?
 Excuse pray this trouble,
 From your servant Tom. Double.

A. By impulse we find
 (Oft made on the mind)
 The things which ensue,
 (Observ'd well by you ;)
 Your lines too so witty,
 Look like hanging ditty ;
 Tho' small sense in either,
 They hang all together ;
 Thus ev'ry line
 Does to hanging incline,
 And we apprehend
 Sam too much your friend,
 To forsake you in th' end.

Q. I'm virtuous and witty,
 A widow and pretty,

*St. Giles's my place of abode ;
To come from Crouch-Fryers,
Amyntas it tires,*

He says 'tis a cursed long road :

*Now Phœbus whose aid,
With freedom's convey'd,*

In omnibus to the distress'd,

*Teach me to discover,
The truth of this lover,*

And your candor shall e'er be confest.

*A. An effect this may be
Of his passion whilst he*

So tedious the journey implies ;

*Each step all the while
Appearing a mile,*

E'er he visits the widow's bright eyes.

*Q. Just now my friend, retiring from the town,
Has in his pocket brought your paper down :*

Welcome Apollo to my country-seat,

Where if there's nothing rich, yet all is neat.

In you I shall my best addressees pay,

In a sincere, altho' less artful way ;

Then sit and take a pipe, my 'bacco's good,

My beer that was in last October brew'd,

You'll not disdain to taste, altho' a God.

Whilst thus a chearful hour or two we pass,

Now chatting, passing now the flowing glass,

To ask y' a question, Sir, I will presume,

Prepar'd from your lips to hear my doom :

When cocks lay eggs, and when my hens do crow,

Tell me, if it be ominous or no ?

*A. With crowing of your hens, we will not twit
ye,*

Since here they ev'ry day crow in the city ;

Thence thought no omen, but cock's eggs appear,

Prodigious, since in near six thousand Year,

We've read of none ; well may you be perplex'd,

Doubtless it shews, you'll fall in labour next,

Then drown the dismal thought in brown October,

'Twill ne'er afflict your mind, but when you're sober.

In merriment, bound to the pipe and tabor ;
We'll send our sister *Phabe* to assist your labour.

Q. Can you make appear by chronology, as well as Scripture, that the Israelites were full 430 years in Egypt ; for I have lately heard some learned Gentlemen, (who I fear are atheistically inclined) affirm the contrary, and offer to make it appear by chronology ; the refutation whereof I hope will do a general good ?

A. We read, indeed, in *Exod. xii. 40.* that the sojourning of the children of Israel, who dwelt in Egypt, was 430 years, but the Samaritan and Septuagint translators, in their paraphrastical versions of the text, present us at once with the genuine sense of it, and with the opinion of the most ancient Jews : The sojourning of the children of Israel, which they sojourned in the land of Egypt, and in the land of Canaan, was 430 years. And therefore the 430 years commence from *Abraham's* departure out of *Haran*. And this accurately corresponds with that passage in *St. Paul, Gal. iii. 13.* And this I say, that the covenant which was confirm'd before of God in Christ, the law which was 430 years after, cannot, &c. for the promise, that in his seed should all the nations of the earth be blessed, was originally made to *Abraham* at his departure from the fore-mention'd place. To the enquiry why Egypt is only mention'd in the text, when the concurrent opinions of ancient and modern writers split the 430 years into two equal parts, and allot one of them to their sojourning in *Canaan*, it is sufficient to rejoin, that the latter was abundantly the more memorable period, and that it is usual with prophane as well as sacred authors, to include several particulars under the denomination of the most remarkable.

Q. 'Tis said by *St. Paul*, Let a Bishop be the husband of one wife, whether this does not imply, that others might have more ?

A. The same *St. Paul* says also, that a Bishop must not be given to wine ; must not be a striker, or a brawler, or covetous : and yet, we hope, the Apostle does not allow other men to be drunkards, to be

strikers, to be brawlers, to be covetous? The meaning therefore of the passage is, that a bishop who instructs others in their duty, is more inexcusable than other men, if guilty of polygamy, because he ought to set an example to others, and becomes obnoxious to those poignant words of the same Apostle, *thou that teachest another, teachest thou not thy self?*

Q. Why was it a sin in David to number the people?

A. Because he did it out of vanity, and elevation of mind, as tho' he trusted in the arm of flesh, and took off his confidence from that God, who had made his hill so strong.

Q. Your opinion, whether it's not consentaneous to reason, and no ways repugnant to the revealed will of God, in his word, that the souls of idiots, and those who die infants, are at their decease united to other human fœtus's therein to remain, and after their birth to actuate them, till they (viz. the souls) are become subjects of rewards and punishments in another state; otherwise how shall I understand those texts of Scripture, which affirm, that at the day of general retribution every one shall give an account of, and be judg'd according to the deeds done in the body, whether they have been good or evil?

In this sense, I conceive,

I may justly receive

The old doctrine of transmigration,

Unless you can prove,

It tends to remove

Any part of our faith's foundation.

Yours, Pythagoras.

A. We cannot agree with your Pythagorean hypothesis, for two reasons, 1. Tho' something may be said, yet not sufficient to justify the divine wisdom in the formation of so many children as die in their infancy to little or no purpose. 2. The general resurrection, as represented in the Scriptures, seems to include all human bodies that ever were, and ever shall be at any time created; whereas according to your hypothesis, the bodies of deceased infants can never be raised again. And since some prove the rational probability

bability of our rising bodies from this topick, namely, that since the bodies of other creatures which are confessedly inferior to human bodies, do yet surpass them in duration; therefore providence designs to make them amends by a future resurrection, the argument may more forcibly be urged against your opinion.

As for those texts, that acquaint us, that every man shall be rewarded according to his works, they may naturally be confined to those who are capable of working; a mode of speech very usual to both sacred and prophane writers.

We therefore believe,
We can't justly receive,
Th'odd doctrine of transmigration;
Because we can prove,
It seems to reprove
Two parts of our faith's foundation.

Yours, *Anti-Pythagorei.*

Q. Do spirits see, or are they blind?

A. They neither see, nor yet are blind. But then we must understand *sight* as the natural effect of corporeal sensation; for spirits have undoubtedly something analogous to it. But tho' we know little of immaterial substances, but by way of negation, yet we may form some imperfect idea concerning the object of the question, from what metaphysicians acquaint us of the sensation of *seeing*; for they tell us, (and that very rationally too) that the eye is but the instrument of sight, whereas it is the soul that really sees. But as that incomparable member is the vehicle by which embodied spirits enjoy the benefit of vision, so in what manner un bodied ones enjoy the same benefit, we shall ever be at a loss to know, till disengaged from these fleshly tabernacles.

Q. There was a Gentlewoman, who at different times conceived of two children, and likewise at different times brought them forth. Note, that in sixty weeks she conceiv'd of them, and brought them forth too, viz. one twenty weeks after the other. To be plainer, twenty weeks
after

after she had conceived of the first, she conceived of the last; and likewise twenty weeks (and no more) after she was deliver'd of the first, she brought forth the second, or last. Now tho' in sixty weeks she both conceiv'd of them, and brought them forth too; yet she went the full and usual time with each, viz. forty weeks, whether the children are now living, I know not; but what is above written, I aver to be truth, and that the children were alive when born.

A. This is what in one word is called by physicians superfœtation: And there are many instances of it to be found related by several authors. We are of opinion, that this case happens, when some weeks or months after the conception of the first child, another egg in the *ovarium muliebre* comes to be impregnated and fecundated with the spirituous parts of the *semen virile*. And it may so fall out sometimes, when those passages thro' which these spirituous parts must be conveyed to that *ovarium* are not so closely shut and stop'd, as they generally are after the first conception. What is most to be wonder'd at in the aforesaid case, is that when the first conceived child was brought forth, the second did not follow a little after, but remained till its due time in the womb, and thrived there. A great many will not allow that to be possible, but this rare instance (which upon your asseveration we believe to be true) must convince them of the contrary.

Q. *Why thunder will not prejudice other trees as well as the oak? For once in a large spacious wood, as we read in Epictetus and Diogenes, there were among other trees seven oaks; the clouds met, and it thundred, and it split every one of those oaks in seven pieces, and did not damage the other trees, a thing not only miraculous, but incredible.*

A. It is a vulgar error to suppose that thunder damages no other trees but oaks. It is true, the oak by reason of its inflexibility, whereby it resists the violent concussion, is more liable to damage than other trees, but yet other trees may be damaged by a more vehement degree of motion, tho' from the inflexibility of the oak, it naturally follows, that in a grove
set

set with variety of trees, all the oaks may receive some damage, while all the other trees are yet entire, on supposition that the thunder be not violent enough to produce the same effect on them, since they are more yielding to the fury of its attack. The solution therefore of this phænomenon proceeds upon the same foundation with the fable of the reed and oak, to be found in *Æsop*.

Q. Are the sun, moon and stars all in one sphere, or which in your opinion is the highest?

A. As the moon (which is one of the secondary planets) is the earth's satelles, so consequently it is in the lowest orb. And as the sun is the center, round which the earth moves, so it is consequently in the next remove, since the fixed stars are probably as so many suns, and have their several planets, that move round them.

Q. Why are the rocks on which Sir Cloudefly, in return from his successful expedition to Thoulon was cast away upon, commonly call'd The Bishop and his Clerks?

A. A fleet of merchant ships in their return from Spain, about two hundred years ago were shipwrack'd on those fatal rocks, among whose miserable numbers none were sav'd but three, *Miles Bishop, James and Henry Clark*, preserv'd miraculously on a broken mast; 'twas thence the scene of their misfortune took the name it bears at present, and has ever since that memorable accident vulgarly been known by.

*Q. Ye learned youths, with sacred knowledge blest,
Which is by all ingenious minds confest:*

*Tell me, how I the doctrine can believe,
That man, before he's born, is doom'd to live*

In woe. For some texts seem to express,

That man destin'd is to pain or bliss.

That no free will we have, nor can we use

Our faculties in good, or ill refuse;

But as the Spirit divine doth us inspire,

So by election we to bliss aspire.

How this consistent with the equity

And goodness of the almighty Deity

Can

568 *The BRITISH APOLLO.*

*Can be; that wretched souls should e'er be born,
In scorching flames eternally to burn?*

A. Far be it from a Christian to surmise
A thought that strikes us with a dire surprize;
That God (a being infinitely blest)
Should not *delight* in man's eternal rest.
Yet, if we grant an uncontroul'd decree,
He *loves*, he *hugs* our endless misery.
If *Ephraim* die, he does *himself* destroy,
And sell his birthright for a worthless toy.
To tax our God, we but our selves amuse;
Whom can we blame, if we damnation *chuse*?
If some *few* texts a dubious sense expresse,
Sure *greater* numbers may explain the *less*.
If some *dark* passages a doubt create,
Others take off an unrelenting fate:
What! shall we walk by an *obscurer* light,
When *clearer* beams direct our *clouded* sight?
'Tis true we cannot act or think *alone*;
But the *unerring* guide refuses none.
Could that divine, unfathomable love,
That sent his *other self* from realms above;
That vex'd a bosom Son in various forms,
And crush'd a darling with almighty storms?
Could *such* a love without concern decree
Eternal death? it cannot, cannot be.

Q. Ye Delian powers, whom the whole town admires,
Your sage advice a trembling youth desires;
Who conscious of his weakness, hardly dares
Offer his nonsense to your sacred ears.

His genius prompts him to the active field,
And bids him leave his books, and study how to wield
The pointed spear, and how to grasp the echoing shield,
But by a former inauspicious choice,
Confin'd himself to fight, with only voice;
Yet he (but durst not disoblige his friends)
Would to the camp, where thund'ring cannon rends
The air, and death to distant places sends.
But yet, wise Sirs, he still depends on you,
If you bid stay, he stays; if go, he'll go.

For

For none that you advise to, dare oppose,
Or if they dare, they're found but only those
Who seek how their own folly they may most expose.

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A. Inform'd by such idea's, rather stay,
And glorious deeds in deathless lines display:
Enough heroick souls there are for fight,
But few, alas! heroick acts to write.
If all inspir'd like thee, address the field,
Who shall to future times their honours yield?
Their actions with their lives will terminate,
If not snatch'd from the griping hands of fate:
Thus they in you, and you in them will live,
Whilst immortality you to each other give.

Q. Once more, Phœbeans, I implore your aid,
My farther suit your selves have needful made;
I ask'd not, if I should my charmer shun,
But how I might secure her for my own:
Your own great-father, pierc'd by Daphne's eyes,
Wou'd ne'er have relish'd your too cool advice;
How should I then, who am my self no more,
Do that which is no longer in my power?
Say then, bright patrons of prolifick wit,
What methods best my ardent wishes fit?
How shall I fix her heart, whose wounding eyes
Have destin'd me to early charm, a youthful sacrifice?

A. But blame us not, since the advice we gave
Is better far than the advice you crave.
While you (rash bard!) precarious projects form,
We'd disengage you from a doubtful storm.
Phœbus can give th' advice he's loth to take;
Both men and gods their own advice forsake.
He bade his darling Phaeton be wise,
Not rashly post it thro' the flaming skies,
Yet dar'd the scorching of his Daphne's eyes.
But since to try your fortune you're inclin'd,
For disappointments fortify your mind.
Let not her frowns extort a sad adieu,
But bravely rally, and the fight renew.
Yet let not courage into boldness turn;
She will (we fear't) the brutal hero spurn.

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Let

Let charming *modesty* with *spirit* join;
 The twisted couple will the maid confine,
 And make her vocal blushes say, *I'm thine*.
 Her humour study with unwearied pains;
 O'erlook the trouble, while you view the gains.
 Another *Prothens* put on ev'ry shape;
 Yet let an artful mein conceal the ape;
 But ne'er betray the sentiments of your mind:
 Nor let *quick-sighted* love to truth be blind.
 Learn to *deserve* her: let your virtue shine,
 And ev'ry grace in your behalf combine.
 That they she most esteems, may plead your cause,
 And you gain daily ground by their applause:
 Then you'll engage the *fair* with wondrous odds,
 A second *Hector* with a train of gods.
 But if your echo'd praises she disdains,
 A *vale* sing, not *sigh*; she is not worth your pains.

Q. You bid us address

To J. Mayo's press,

Or Bickerton's, near to St. Paul's,

Or else your friend Keeble,

Was certainly able

To receive both grave questions and drolls:

All three I have try'd,

With two questions o' the side,

But still as I told you before,

The devil a jot

Of reply have I got,

Which makes me suspect your shrine's poor:

To remove all pretence,

He that gathers your pence,

(And sure we may trust him with letters)

With this my complaint,

You'll find is now sent,

Which desires to know what's the matter?

And if after all

Your answer should fail,

Depend on't, I will not deceive ye,

A subscriber, tho' now

I won't long be so,

And thus for the present I leave ye.

A. We

A. We should doubt your complaint,
 Tho' it came from a Saint,
 In the matter you so much insist on,
 Since when you sent that,
 You could not as pat,
 At the same time have sent us the question.
 But this strange conclusion
 Shews your brains in confusion,
 That therefore our shrine is grown poor;
 When with prose and rhyme
 We're full ev'ry time,
 And without yours to add to our store.
 Your threatening to leave us,
 But little will grieve us,
 Subscribers so numerous come;
 That if one by chance
 Goes off, strait advance
 A dozen at least in his room.

Q. Gentlemen, your opinion of that wondrous change that pass'd on king Nebuchadnezzar, mention'd in the fourth chapter of Daniel, and how long he may be suppos'd to continue under it. By the description the prophet gives of this strange metamorphosis, I can't but incline to think, that he was chang'd as to his shape or form, and that all his motions and actions, during his stay among the beasts of the field, were as to appearance no way differing from theirs?

A. Madam, we beg leave to tell you, that we are oblig'd to dissent from so ingenious a querist, since the transformation of Nebuchadnezzar into the form and figure of a beast is inconsistent with that very description you are pleas'd to mention. For in Dan. iv. 33. we read, that instead of the hoofs and hairs of an ox (into the shape of which one would think he would have been transform'd, since the text says, that he eat grass as oxen) he had hairs like eagle's feathers, and nails like bird's claws. And therefore we are assured, that in some parts of him he bore resemblance to the fowls of the air, and not to the beasts of the field. Had he been entirely changed into any of the
 infe-

inferiour creatures, it would probably have been a sudden and entirely miraculous metamorphosis; whereas the Sacred History acquaints us, that the change it specifies, was both gradual, and had something in it of natural production; *his body was wet with the dew of heaven, till his hairs were grown, &c.* the former sentence implies, that the dew of heaven had its share in that mighty change; and the latter shews us, that the change was made by advances and degrees. Since the Prophet gives us so particular a description of some alteration made in *Nebuchadnezzar's* body, were there any other alteration made, we cannot think, that he would omit the relation. And this argument receives an additional enforcement, in that, on supposition of a total change, he acquaints us only with the most superficial and inconsiderable parts; which is contrary to the nature of history.

But besides the foremention'd change, since the text says, (as is observ'd above) that *he eat grass like oxen*, we may therefore gather, that his sensation of taste was like to that of oxen. And since at ver. 36. we hear him saying, *My reason return'd unto me*, we may thence conclude, that with regard to his intellectual Faculties, he was reduc'd to a level with *the beasts that perish*.

Q. Acknowledging, that all dealings with the devil is abominable sinful, I desire to know, whether it be lawful to apply to those who pretend to fortune-telling?

A. As the having recourse to such pretenders is too epidemical a distemper, so the solution of the question may be of publick use. But we may draw a very cogent argument against it from your own acknowledgment. For what assurance can you have, that the persons you apply to, have no dealings with infernal spirits? And if they themselves imagine, that they have nothing to do with them, yet you know not, but those subtle agents may have intercourse with them, as it were incognito, and influence their proceedings, tho' unknown to them. To this purpose we would present you with an authentick story. A

Gen.

Gentleman, that us'd to busie himself that way, and from the schemes he had drawn, foretold several remarkable events; but perusing afterwards his schemes, and finding them notoriously false, he was strangely surprized, that true consequences should follow from fallacious premises. Whence fearing the concurrence of an infernal agency, he wisely bid adieu to that suspected art.

But let us suppose nothing in the case but the rules of art; pray, what art or science can acquaint us with the designs of providence, with the intentions of our all-wise disposer? What researches can make us *know the mind of the Lord*, can qualifie us to become *his counsellors*? And could human learning enable us to perform such wonders, what warrant have we to dive into the secrets of the Almighty, to invade our sovereign's prerogative. and boldly intrude upon those things, which the Father hath reserved in his own breast; and you know withal, who has said, *It is not for you to know the times and the seasons, take no thought for the morrow, for the morrow shall take thought for the things of it self; sufficient for the day is the evil thereof.* And the same divine person is so far from allowing you to pry into futurity, that he commands you to pray only for your *daily bread*. And since God has forbid you the desire of knowing what shall be hereafter, you may well conclude, that it is best for you not to know it; that *such knowledge*, as it is *too wonderful for you*, so also it is such, as you *cannot*, without prejudice to your self, *attain unto*.

Under so unlawful a pretension we may include Palmistry, Physiognomistry, &c. with the unwarrantable proceedings on St. Agnes's, and other days, which are the unchristian reliëts of heathenish superstition. Let therefore this useful sentence restrain so unjustifiable a practice, *Commit your way unto the Lord, and he shall bring it to pass.*

Q. I know a young girl, of about 12 years of age, and in her upper jaw has two perfect rows of teeth, and
but

but one row in the under. Pray your judgment, what should be the cause of it, I never having heard of any such thing besides this one?

A. It would have been some more satisfaction to us to have known whether these two rows of teeth did appear at the same time, or the one only some years after the other: For if the latter, it may be easily accounted for, by supposing that this girl did not shed her teeth in that jaw as it is usual, and that those that were to come in the room of 'em did grow nevertheless. But if the former be the case, we must conclude, that the teeth which generally succeed those that are shed, breaking out at the same time with them, kept 'em faster in their sockets, and so prevented their shedding; which, however, must be reckon'd among the rare productions of nature, and may argue a more than ordinary strength of it in that young woman.

Q. *I some time since laid a wager with a person, who affirmed, that the sun was far greater than the whole earth, which I did say was impossible; but it was resolv'd to refer it to your arbitration (being assured of your impartiality)*

——— *and rather,*

For all did allow,

You ought best to know,

You so oft said the sun was your father.

A. The magnitude of the sun beyond that of the earth is, according to computation, in the proportion of 450 to an unite.

——— *and therefore,*

Since Phœbus must know,

And his sons say 'tis so,

Dispute not the sun with a wherefore.

Q. *What occasions that numbness and pricking pain which sometimes happens in the hands or feet (commonly call'd their limbs asleep) whereby the parts so affected are for some time rendred incapable of feeling or motion?*

A. That numbness or pricking pain generally follows the compression or constriction of the parts so affected,

affected, whereby the course of the animal spirits through the nerves is obstructed, and consequently the sense of feeling in a great measure diminished.

Q. Is a man, in point of conscience, obliged to marry a woman whose affection he hath gain'd, if her father will not give her the fortune he hath promised, as 'tis evident he will not in the case of your humble querist, who desires to know, whether the breach of his promise doth not disengage me of mine, the one being so much the cause of the other, that without it, it never had been?

A. If your contract was conditional, undoubtedly the Lady's father, breaking his part of the obligation, must of course dissolve your own; but if your circumstances will conveniently allow it, it would be an act of honour and generosity to marry notwithstanding that, the object of your former courtship; for we find by your confession you have gain'd her love, and in obtaining that we must believe you have made other protestations, than that you valued her for what she was to bring you.

Q. There being a sort of white worms, which are flat, and about an inch long, wherewith some people are troubled; Query. what first breeds them, or what is the occasion of their breeding, and whether they are dangerous, or may be the death of a man, if not prevented?

A. These worms, as all others afflicting human bodies, arise from their ova, being convey'd into the stomach together with the meats and liquids there receiv'd; and that they are dangerous, is evident from the many pernicious diseases they frequently engender, as fevers, colicks, epilepsies, convulsions, &c.

Q. I am troubled in the winter-season with a dry cough, and that physicians tell me it is occasioned by my hair, and would have me cut it off, I am unwilling to follow their directions; but, Apollo's sons, I beg you would vouchsafe to give your opinion, if by cutting my hair off, I should receive any benefit, and if so, why?

A. What the physicians tell you, seems very plausible, for abundance of hair may hinder the ventilation of the brain, and the perspiration of serous humours,

mours, which for want of such a discharge, may fall down upon the lungs, and be the occasion of your cough.

*Q. I am by nature sober and sedate,
To no enormous sin my heart inclines:*

*My mind (deprav'd) is much perplex'd of late,
With thoughts (that if I could) I would decline.*

*Pleasures and sensual joys I do desire,
Which tho' I know both transient are and vain;*

*My youthful inclinations do require,
Nor have I power my wit for to restrain.*

*The lovely charms of the engaging fair,
With am'rous thoughts daily enflame my breast;*

*So that when I to pay my vows repair,
Or love, or pleasure do my mind molest.*

*With all my might I long have strove to gain
A heart sincere, on heaven to fix my mind:*

*To you therefore I come for to obtain
The glorious means that may my thoughts refine?*

*A. 'Tis pity, wondrous pity, fleeting joys,
Which in a transient moment are no more,
Should vex your serious hours, and empty toys
Exclude (ah strange!) an unexhausted store.*

*Let meditations on the realms above,
Oft, very oft, your better times employ;*

*They'll disengage you from a baser love,
Nor suffer worthless pleasures to decoy.*

*But since the charms of love your thoughts controul
Let marriage-tie confine your roving mind;*

*When chaster pleasures shall engage your soul,
To joys forbidden you'll be less inclin'd.*

*But, oh! (forget it not) you must implore
A better guide to favour your design;*

*If he assist you, whom we all adore,
You may do wonders with an aid divine.*

*Q. Is't sinful for a man to wed,
When parents disapprove the deed?*

*A. Since they're entrusted with the reins,
A negative vote in them remains,
And sure they may forbid the banns.*

Q. Doctissime Apollo,
 Σὴν βουλὴν I'll follow,
 Et own my self one of your debtors;
 But, tho' ζῶν ἐν Ψυχῇ,
 Est incertior τύχη,
 Καὶ amicè receives all my letters,
 Ἐστὶ καλὴ, & chaste;
 'Αλλ' ubi nunc est
 'Οὐκ οἶδα; Sir Sodes advise me,
 Which way to come at her,
 Aut sooner, aut later,
 Nullus sum, if she scorn καὶ despise me.

A. Si to covert unknown,
 χαρίτων μίαν's gone,
 ἢ reclusa est in Danaë's tower:
 ὦ τὰν, bono sis chear,
 Nec so languid appear;
 But memento Diespiter's shower.
 Sinas χρύσον to be
 Mediator for thee,
 Καὶ nil potest τοῖον controul ye;
 For 'tis Βοῦς ἐπὶ γλώτῃης
 Will ostend how the plot lies,
 Ὡς καὶ Φοῖβου Τελέται βουλή.

Q. Astronomers say,
 There's a world in the moon:
 Now what says your godship, Apollo?
 For if by your light
 To us she seems bright,
 Whose dictates so safe can we follow;
 Since all their fine lectures
 At best are conjectures,
 And of what themselves are not sure,
 Apollo, or none,
 Is able alone
 This mighty great doubt for to cure?
 A. Apollo surveys
 More illustrious orbs,
 And so disregards his small sister,

That as oft as this globe
 Her light did disrobe:
 He scarcely can say he mist her.
 But to so many lectures,
 Not to add new conjectures,
 His sons will not give a division;
 For to lay about,
 Amidst so much doubt,
 Perhaps might but cause a derision.

*Q. Should not I (hapless youth!) cease to complain,
 That I have lov'd a charming nymph in vain?
 Is it a wonder that I ha'n't prevail'd,
 This curse is on the rhyming tribe entail'd,
 Since I, tho' vers'd in every skilful art,
 Most apt to soften lovely Daphne's heart,
 Could not to my embraces e'er persuade
 The coy, disdainful, and obdurate maid.
 But if this ancient tale you don't believe,
 To late examples sure you'll credit give.
 Immortal Cowley's sad complaints will prove,
 That he was unsuccessful in his love.
 Harmonious Waller wrote such moving verse,
 As might the hardest hearted virgin pierce;
 Yet Sacharissa never was inclin'd
 To cure the raging anguish of his mind.
 If such as these were in their love unblest'd,
 Who noble talents each of glorious wit possi'd,
 Then I, unhappy youth, should not complain,
 That I have lov'd a charming nymph in vain.*

*A. Rightly you judge, 'tis folly to complain,
 Where all your pray'rs and wishes will be vain:
 Fortune, not merit, makes a mistress kind,
 Cupid, you know, is, as he's painted, blind,
 Thence are his smiles unsure, and changeable as wind.* }

*Q. May't please you, Apollo, t' advise a young fellow
 Who wants resolution, to come t' a conclusion
 In a certain affair, deserves all his care:*

*I'm now about thirty, strong, vigorous, and hearty;
 Have serv'd in love's wars, but com'd off without scars;
 And weary of women, who're painted and common,*
Would

*Won'd now run the course, of for better for worse,
And finish my roving in that way of loving;
But want an estate to jointure my mate,
And long bags of money, to endow my honey;
For father and mother begot first my brother,
Yet I have enough to be poverty-proof.*

*These being premis'd, I'd now be advis'd,
If I should importune, a widow of Fortune,
To have and to hold her very good gold,
And take with her hand, her houses and land.
Be she ugly, or old, ill-natur'd, or scold,
With every grace revers'd in her face,
Or make my advances by way of romances,
To a nymph of eighteen, of a beautiful mien;
Good-humour'd and witty, obliging and pretty;
And take to my arms, a treasure of charms,
Not chaff'ring for portion, like a covetous whorson,
But a lovely young fair is (tho' not a great heiress,
Whilst virtue and honour sit smiling upon her)
A charm will assure ye, and fully secure ye,
From all your wild fits, and restore you your wits.*

*A. Since you've made a retreat in your vigour and heat,
Hav'ing from those wars got, where a scar is a blot,
Where honour's complying, with nothing but flying,
Keep in a whole skin, with a sound nose and shin:
Therefore we advise ye, be not such a nisie,
For lucre of money to wed an old Crony,
For if you've so much good, to bear with your
touchwood,*

*Nor when she scolds, mind her, nor to gun-powder
grind her,
Nay and kiss her when drunk, by mistake for a punk,
Yet when cool and sober, as the sun in October,
Her phiz and her mien will give you the spleen,
Or send you a roving to your old way of loving.*

Q. Gentlemen, why is the Apostle's Creed call'd symbol?

A. As the word is deriv'd from the Greek Συμβάλλειν, which signifies to throw together; so it may take its denomination from that opinion, that the twelve Apostles threw in every one his article, to

the composition of the whole. And tho' we are not of opinion, that the Apostles did so, yet they who were anciently so persuaded, might be the authors of the term.

Some think that the word proceeds from the custom of the heathens, who upon their admission to their sacred rites were made acquainted with those marks of distinction, which they call'd symbols, whereby they might know one another, and not fear the danger of any bold intrusion. And as the Apostles Creed was the distinguishing mark of the orthodox Christians, so (like the heathen symbols) it was carefully conceal'd from others, and not communicated to the very catechumens.

Others think it more probably deriv'd from a military term, from the watch-word of centinels, or other distinguishing marks, customary with soldiers. And the word thus deriv'd, might very probably be adapted in those early times by a Church that was truly militant.

Q. Having no clear idea, how they who desiring to receive the holy Sacrament, put up bills in the church in their own behalf, can be included in the publick prayers, you will oblige me by an explanation of the matter.

A. It must be own'd that the custom is not altogether so exceeding proper, and sprang originally (as we may rationally suppose) from an unthinking zeal: for some observing that so many sorts of people have the advantage of being particularly remembred in the devotions of the congregation, might have thence, (tho' inconsiderately enough) concluded, that all their desires might be remembred there. And as we are very prone to imitation, a few precedents might soon advance to a common usage.

But since the custom is become so general, we may comply with the desires of such petitioners, and include the matter of their petitions in that expression of being *afflicted or distressed in mind*. For since they who intend to become communicants, desire the prayers of the congregation, out of a sense of their

own unworthiness; and since such a sense of unworthiness is a *distress*, an *affliction* of mind to the humble penitent, we may therefore include the above specified communicants in those extensive words, *we commend to thy fatherly goodness, all those who are any way afflicted or distressed in mind, body, or estate.*

Q. A. commits a secret murder, for which he flew from justice, and in his exile comes acquainted with B. who in five or six years acquaintance expresses great friendship to A. with signal and repeated obligations, till within this month A. for a trifle highly disoblige B. who is so enraged to find himself so affronted, protests that his misdeemeanour to B. shall cost him his life, for that he will discover the residence of the said A. to the relations of the deceas'd, so that A. may be brought to justice.

Now, Sirs, the fact being true, and the relation also impartial, *Whether it is a crime in B. to fulfill his protestations; and altho' it is coherent to the laws of the land, yet in the sight of the Almighty, whether it may be proper for men to imagine it ipso facto murder, since it is not done for the sake of justice, but to sacrifice A. to the resentments of the other, of what nature and degree you think the crimes?*

A. Since the blood of a murder'd person cried unto God for vengeance, and unless pacified, defileth a land, our duty both to God and our country, lays on us an indispensable obligation to detect, if in our power, the inhuman actor. Were not B. previously oblig'd to make a discovery of A. his protestations could no ways engage him to the pursuit of his revenge, since nothing can oblige us to an unwarrantable action. When Herod had rashly sworn to what involved him in no small perplexity, he should have fear'd not so much his oath as the murder of the innocent, and have penitently bewail'd his rashness, in that he had made perjury to become necessary. The best therefore, nay the only advice we can give to B. is to repent of the protestations he has made with so wicked an intention, to divest himself of all revengeful thoughts, to put on the christian towards his of-

sending brother; and yet at the same time by a necessary discovery, to offer him up a sacrifice to his country, to his God. But if he refuse to make this atonement for the decess'd, he does in a manner repeat the language of the *Jews*, *His blood be upon me, and upon my children.*

Q. A certain pigeon (call'd a Carrier) was carried from London to Edinburgh, and when let loose, flew home again twice successively in a very short time. By what instinct of nature do they do it?

A. Whether pigeons carried to so remote places as *Edinburgh* is from *London*, will easily find their way home again, may be questioned by some, but if we may depend upon the relation of several, who have travell'd in the *Levant*, there is nothing more certain than that they will do it at a very considerable distance, since they tell us, that in those parts they are commonly used to carry letters from *Aleppo* to *Alexandretta* or *Scanderoon*, which is about 24 leagues distant from it. To say that they perform this by an instinct of nature, is no more than to say they do it by something we have no perception of. It seems then much more satisfactory, to ascribe this wonderful property of theirs to some no less admirable contexture of some organs of their senses, and of some parts of their brain, by which they are better disposed to receive certain impressions from external objects, and by them determined to such and such motions. Now we can conceive but two ways by which we may reasonably suppose pigeons to receive those impressions, which may determine them to fly back again to the place from whence they have been carried away, namely, their organs of sight, or of smell. But since it is plain, that at so great a distance as *Edinburgh* is from *London*, nothing can act upon their eyes, it remains only that they should receive this impression by their organs of smell; and what the cause of this determinating impression should be, we cannot imagine, but by supposing that there may remain in the air, all the way they came, some
effluvia

effluvia or emanations which did continually flow from their bodies, so that they may follow the scent of them, as a dog does that of a hare or a deer.

Q. Why is the cone of the heart felt to beat more on the left side than on the right?

A. By the cone we suppose you mean the tip or *micro* of the heart, which is felt on the left side, because it bends a little that way, according to its natural situation.

Q. A Lady in town went into the country to see a near relation, but upon some dislike went away without taking leave: since it was found out that the affront was given by a servant, without the knowledge of her mistress; and tho' an apology hath been made for it, yet 'tis not accepted. Is it my duty any more to beg pardon, or seek her friendship?

A. Really, Madam, if *Apollo* must decide the business, he perceives a fault on either side, for 'twas unfriendly in the guest to go away without informing her relation, who had caused so sudden a resentment, and it is imprudent in the country Lady, to retain the servant who affronted her *kinswoman*. In short, if the affront was great, the city Lady should insist on having her discharg'd, as a respectful proof of her relation's friendship; if not, a begging pardon may atone for her imprudence; but if the two were ever hearty friends, they will not suffer this to part 'em.

Q. Having a red nose, which possibly was occasion'd by drinking too much wine, I desire to know whether living more abstemiously as to drinking for the future, or by any other easy way, I may probably reduce my nose to its former colour?

A. Your abstinence from the immoderate use of wine may perhaps somewhat lessen the splendor of your nose, or at least prevent the increase of it, as also the bulk of your nose it self; for *Bacchus*, as well as *Venus*, claim a residence in that part, and his vassals are as eminently display'd by the augmentation as her's are by the diminution of it; and therefore if *Apollo* may advise you, keep your hand from your

head, lest your nose and pocket prove both heteroclitics, and you become, in a literal sense, entituled to the following epigram :

*Tongilianus habet nasum, scio, non nego, sed jam
Nil prater nasum Tongilianus habet.*

*Tongilian hath a nose, 'tis true,
And nothing else but nose can shew.*

Q. What natural cause do you assign to that strange disturbance in the sleep, which occasions persons to walk, and perform, in many cases, as if awake?

A. The animal spirits running thro' such passages of the brain, as they find open to their admission, and consequently thro' the same passages they were used to pass, excite similar sensations in the soul, which dispose us to such actions in our sleep, as while awake we were accustom'd to perform.

*Q. Thou ancient Phœbus (yet still young and gay)
Who shin'd on Eve, when she in Eden lay,
Tell me, if she in that good pristine state
Was subject or inferior to her mate?*

*A. Since God in Adam first his power display'd,
And she for him, not he for her was made;
A state subordinate must thence ensue;
E'er what it was to sin our mother knew.
But since the guarded fruit she'd not forbear,
But drew her mate into the common snare;
Whom, prithee whom, can now her daughters blame;
If sin debas'd the once more equal dame?*

*Q. If in those plains where all is bright and clear,
Terrestrial woes invade your pitying ear,
Bless'd youths in never-fading light array'd,
With your advice assist a wretched maid:
'Twas when the Moon advancing to her height,
Thro' thick'ning clouds cast forth unwilling light,
That underneath the covert of a grove,
I met the charming object of my love;
The dear engaging Damon——
The ravish'd youth with eager fury flew,
To my fond arms the pleasures to renew.*

*The harmless joys which modest virgins give,
And blushing maids may guiltlessly receive.
Thus our delights were innocent and free,
Till he preferring his felicity
To mine, alas! pursu'd the unhappy joy,
Which did my peace and innocence destroy;
A while my feeble virtue dying strove
To keep the field against invading love:
But he too strong my yielding soul oppress'd,
And in soft murmurs wandred thro' my breast,
Till lost, and vanquish'd by too many charms,
I sunk an easie victim in his arms.*

*Oh innocence! bright guardian of the fair,
Lovely as light, and sweet as upper air;
Darling of Angels, whom thy beauties burn,
To my desiring soul, wilt thou no more return?
And now the dear deluding charmer flies
These slighted arms, regardless of my sighs,
No longer to retain my love aspires,
His eyes shine dim with pale decaying fires;
Neglected vows are vanish'd into air;
And leave my soft and tender bosom, where
Sweet raptures revell'd once, a mansion of despair.
I haunt the groves, tormented with his scorn,
The conscious groves, which my dishonour mourn,
With dewy tears, yet vainly do I strive,
To find that rest which none but he can give,
This may, I hope, your godlike pity move,
(For once you felt the pangs of disappointed love)
To tell me how; for still, oh still! I burn,
To cause the lovely wanderer to return.*

*A. If (but methinks, no if like that should be)
Disdain cou'd wound a nymph, who writes like thee:
While merit fails a stubborn mind to bend,
We can but pity to your sufferings lend:
Yet, ah fond fair one! we could blame your deed,
But fear to make old wounds too freshly bleed;
Had you not yielded, or, oh yet delay'd!
You might have sav'd a fort you have, alas! betray'd.*

586 *The BRITISH APOLLO.*

So deep your murmurs wound the *Delian God*,
That since his lyre's too weak, he will not use his rod;
The last, your lovely, soft, complaining strain,
Robs of its pow'r, and does with ease restrain:
The first is useless, for if man can live,
Proof 'gainst the blessings your bright charms must give,
Why should *Apollo* strive to turn again,
What you, with all his wit, have strove to move in vain?

Q. Could you but think the torture that did roll,
Thro' all th' avenues of my tender soul,
You'd pity me, until your late reply,
Banish'd my fear, and bid my sorrow fly:
Tho' I can, dear *Apollo*, faithless prove,
And slight me, tho' he entertain'd my love:
No, no, the Gods warm'd with a generous fire,
Too great and noble, slightly to expire;
Now will you name the place where we shall meet,
And with an equal flame each other greet?

A. Above yon azure roof, the milky way,
The palace of our God will soon display;
If your aspiring flames can mount so high,
To rival the bright inmates of the sky.
But if his sons you only aim to know,
Such deference to your beauteous sex they owe,
To you the choice of place and time they yield,
As the eternal keepers of the field.

Q. *Apollo*, your advice I must own,
Is wholesome and sound,
The best I e'er found,
To prevent me from throwing the bone:
Yet still am as poor
As e'er was before;
And therefore renew my request;
(For I cannot live
B' your counsel and thrive)
Tho' now am an unwelcome guest;
The sum you say's trivial,
Then pray be so civil,

A thos-

A thousand two hundred to lend :

Thus to invade ye,

Will not degrade ye,

And I will endeavour to mend :

Without those strict rules,

Which are dangerous tools,

To endanger the life of your friend.

A. Since you could with ten pounds,

Not keep within bounds,

Might the sum of twelve hundred be had,

We fully believe,

Your self you deceive,

For it doubtless wou'd run you stark mad.

Shall we who profess

The giving success,

If you can our precepts endure,

Exhibit advice,

Will destroy in a trice,

Or cancel all hopes of a cure.

Q. By nature deformed I am,

I've a hump on my back,

Which does sit like a pack ;

My fellows of me make a game,

Some me Alderman call

Some me (Lord) do install ;

Hearing of Apollo's bright fame,

I desire you'd inform

Me, the next Friday morn,

From whence these high titles came ?

A. To answer your heraldry ditty,

In Richard the third,

You'll find on record,

Six Crook-backs, wise, valiant or witty,

Two Lords were prefer'd,

Which 't seems they deserv'd,

On which to this day people twit ye ;

But Alderman, why ?

We no reason descry,

Therefore pray look for that in the City.

Q. You will oblige me with the explanation of the 14 and 15 verses of Malachi the second. Yet wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: Yet she is thy companion and the wife of thy covenant. And did not he make one? Yet had he the residue of spirit: And wherefore one? That he might seek a godly seed: Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

A. The Prophet at verse the 14th reproves the adulterous *Israelites* for violating the nuptial bed, the marriage-covenant, and breaking thro' the solemn engagement, they had made to the wives of their youth. At the subsequent verse he tells us, that polygamy is not agreeable to the first institution of marriage, since that God who form'd but one wife for *Adam*, had yet the residue of the spirit, of *the spirit of power*, (as the Scriptures elsewhere stile it) had the residue of it; that is, had more than was sufficient to the creation of but one. Or had the excellency of the spirit (as the original may also signify) had so excellent, so omnipotent a power, he cou'd have form'd many wives for *Adam*, and yet form'd but one, *that he might seek a godly seed*. For children may be more orderly, more piously brought up, where there is but one wife, since many wives breed confusion in a family.

And the connection of the latter with the former verse very plainly infers, that the reprov'd *Israelites* not only had to do with other women beside their wives, but also, brought those other women into their very families, and made them as it were co-partners with their wives.

Q. Whether a child born of christian parents, in a christian country, can properly be said to be *Christianus natus*: If so, to what end was the sacrament of Baptism instituted?

A. The Catechism of our church decides the question. For there we read, that *being by nature born in sin,*

sin, and the children of wrath, we are hereby (namely by Baptism, which makes us Christians) made the children of grace. And therefore our church must be acknowledg'd to determine, that none are born Christians, unless to be children of wrath, and to be children of grace be terms synonymous.

Q. Whether a bastard (if he truly repents of his former sins, and steadfastly resolves to lead a new life) may not have as great hopes of salvation through the merits of Jesus Christ, as him, who is lawfully begotten, and performs the same duty? And if he may, I desire to know in what cases he may be said to be personally worse than another, by his being illegitimate.

A. In Deut. xxiii. 2. We read, a bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. Whence some have ignorantly concluded, that a bastard is incapable of salvation. But as this refers not to Heaven, but to the Jewish tabernacle, so we may consider, that, tho' a bastard be not intrinsically the worse, he may yet be so in the eye of carnal ordinances, inasmuch as upon a temporal account a pedigree is of no small regard. And God might enact this exclusion of a bastard from the congregation with another design also, namely, to discourage the sin of fornication. And whatever disgrace a child might have suffered from its parents fault in this world, God cou'd make it a recompence in another.

Q. Some time ago, a Gentlewoman being brought to bed the midwife declared the child a boy, and accordingly was christened by the name of Edward, but on the nurse's undressing the child prov'd a girl.

Query 1. The validity of the christning, and tho' the meaning might be good, on finding out the mistake the parson be not oblig'd to christen him, inasmuch as it was HER, tho' the same child be receiv'd into the congregation, &c.

*Query 2. If it be the duty of the church to have three sureties on the abovenamed occasion, for a boy two
god-*

godfathers and one godmother, and for a girl the contrary, i. e. one godfather and two godmothers : On refusal of the parson's rechristning, a meer mistake, whether the parson's refusal shall not be construed to his disadvantage ?

A. Names are of small avail, tho' ignorantly misapplied. That very individual child was actually admitted into Christ's church, tho' under the title of a boy. And we hope you don't think, that God stands upon the punctilio of a title. The child by such a mistake in temporals might indeed miss of an estate : But yet even there common equity wou'd relieve her, and therefore sure she has never the worse title to inherit eternal life. As to your second query, As the office of Baptism, if rightly administer'd, (and we have shew'd, that a name is no essential part of Baptism) can be but once perform'd, so the ordinance of the church must give way to the ordinance of God.

Q. Gentlemen, I would desire your opinion, how it comes to pass that in the 27th chapter of St. Matthew, the 52d and 53d verses, we have an account that many bodies of the saints, which slept, arose, &c. as a thing happening as the rest of the wonders accompanying our Saviour's crucifixion, when at the same time 'tis said in express words, that it was after his resurrection ?

A. It is usual with historians in their representations of affairs, to overleap intervening occurrences, and pass to others of a remoter distance, where the analogy of things will recommend the usage, and so particular the analogy between a rent veil, divided rocks, and open'd graves, that we need not wonder at the practice in our divine historian.

Q. I was born of religious and indulgent parents, and educated suitably to my station. But since there are such indelible characters of ambition engraven in me, that I believe it impossible for the greatest misfortunes to erase : Notwithstanding they oppose me with an indefatigable zeal.

A. Consider the innumerable evils which attend ambition, and the envy and malice it is subject too, the labour and fatigues it endures, to what risques

and dangers it makes you liable, of what short duration its purchase is, that it is a perpetual toil, which gives no other satisfaction, than a name in the world, when you are *no more*, nor can enjoy any part of the pleasure you fantasie therein. Consider also the miseries in general attend human beings, our childhood is past in ridiculous follies; youth in vanities sower'd with remorse and scandal, manhood past in care, troubles and disappointments; old age afflicted with infirmities, griefs and pains, then suddenly we sink to rottenness and putrefaction, at last are embodied with earth, to be trod upon by brute creatures: Lastly, consider we are dying all the while we are living, since every moment so much of life is fled away, suddenly it is ended like a foolish tale that is told, and we for ever blotted out of the book of nature. Weigh these things aright and your ambition will happily sink into its opposite humility.

Q. Whether it be any sin for a Gentleman, that has had a pretty considerable estate, and has lived well, but has been lately trick'd and cheated out of the same, and is now reduced to poverty, to rob and steal of those persons that have used him thus?

A. We think the Gentleman can't pursue the practice without the guilt of sin. If he is any ways entrusted by them (tho' we scarcely believe he is) we are forbid to retrieve our own by any sinful method; and yet such is a breach of trust. And tho' we be no ways entrusted, yet by so private a recovery of our own we shall endanger the reputation of innocent persons, who may be suspected of the theft. Nay, and we endanger our own too since ever liable to discovery: For tho' we our selves may be satisfied of our own right, yet others may be of a different persuasion. We should consider too, that as we incur the penalty of the law, so upon discovery the consequence will be that of publick ignominy. As therefore we are oblig'd to have regard to our reputation, so it is our duty to abstain from so hazardous a practice.

And

And yet, were nothing directly to be brought against it, so clandestine a procedure wou'd still seem to have something in it unworthy the generosity of a man, the openness of a Christian; and we shou'd be ready to restrain our selves upon a single view of that apostolical command, *abstain from all appearance of evil.*

Q. If a known drunkard should in his cups make an eloquent oration in praise of society, whether of the two (may it be thought) would have the greatest efficacy, viz. his wit to recommend it, or his ill example to disparage it?

A. Example is doubtless of more force than precept by reason it discovers more of the genuine disposition of a man. And especially in vice, because more agreeable to the depravity of human nature.

Q. Sirs, It unluckily falls out, that my nymph and I must part, for some time; both our affections to each other are so strong, that no personal distance can diminish a spark; but I can't be easie out of her sight, tho' nothing can be more truly sincere than her love. Pray, Gentlemen, tell me the cause of this disaster, and find a cure for the distemper'd mind of languishing Strephon.

A. Consider that no pleasure or enjoyment can arise to any height, without previous pain or grief to give it a gust: The pain of hunger and thirst advances the pleasure of satiating those appetites, extrem weariness makes rest most delightful, &c. Thus absence will render your joys at meeting more transporting and therein make amends for the delay; which consideration may alleviate your mind in the interim.

Q. What are the causes of sneezing, and how effected?

A. Sneezing is caused by sharp humours, or particles vellicating and twitching the inward parts of the nostrils, and is performed by the *Diaphragma*, consenting with those parts through the communication of their respective nerves: So that by the same cause which disturbs the nostrils, the *Diaphragma*, as also the *Diastrale* of the lungs being more strongly and deliberately

liberately drawn out, is depress'd, that the breast being the more expanded, the air may be more plentifully inspired: Thereupon the remission of that spasm of the nostril-membranes, the *Diaphragma* suddenly leaps back, and causes that violent expulsion of the inspired air.

Q. Gentlemen, I have been a very good friend to a certain Gentleman in my prosperity, but losses of late have reduc'd me so as I was necessitated to ask a small favour of his son, to whom he had been a friend, but was denied.

A. A famous antient lawgiver was ask'd why he made not a law against ingratitude, he answer'd because it was so heinous a crime, that he thought no man could be guilty of it. It is condemn'd by all people, but the misfortune is, few see it in themselves.

Q. Gentlemen, I wou'd fain know, how you'll reconcile the 20th verse of the xv chap. 1 Cor. where Christ is said to be the first fruits of them that slept, or as it is interpreted, the first that rose from the dead, with the 31, 32 verses of the xxiii chap. Matth. where Christ convinces the Sadduces of a resurrection, and by consequence that Abraham, &c. was risen before him?

A. Not to enter into the dispute, whether our Saviour in the foremention'd text intends the proof of a separate existence, or of our rising bodies, the passage is easily reconcilable with St. Paul, tho' we grant that a bodily resurrection is intended by him. For as the Jewish notion of the word God implies a benefactor, so our great Creator might well be called the God of those, whom he design'd so great a benefaction as a future resurrection. And whereas it is said, he is the God of the living, as he is the God of Abraham, &c. with regard to his intention of raising them from the dead, so they may be said to be already living with reference to such intention, in that whatever God unconditionally designs to do, shall assuredly be perform'd, as tho' it were already done.

And

And this is a mode of speech very familiar to the sacred writers.

Q. Gentlemen, *I desire to know the reason, why the strings of any musical instrument are so much more apt to break in wet weather, than in dry?*

A. It is occasion'd by the moisture of the air, malaxing, and softning the strings, whereby they are subject to stretch till they break.

Q. *I desire to know why there are so many maggots in filberts and none in walnuts.*

A. Because, according to *Galen, Simp. Med. lib. 7.* they consist of a more cold and earthly matter than walnuts: neither are they so well defended from the injuries of the air, and consequently more subject to corruption.

Q. Gentlemen, *The Gospel seems to oblige Christians to bear undeserv'd reproaches, and wrongs with patience and submission: The world upbraids the sufferers with cowardice, and looks upon them with contempt, which renders them useless. I desire to know the true measures of my duty in this matter: For instance, I have reproachful language offered me purposely to affront me, or am beaten or threatned to be so, in case I submit not to something I ought not; must I bear this with patience, since in one respect it's to be reckon'd a tolerable injury, not being designed to murder or maim my person; and yet in another respect is very intolerable, being purposely to expose me to scorn and contempt; which is less tolerable than death it self?* Gentlemen, *I hope you will answer this fully, since I assure you it's information, not curiosity makes me enquire.*

A. As meekness and patience are cardinal graces of the Gospel, so they justly entitle the professor to the character, not of a base coward, but of a truly heroic Christian. Who so couragious as the man that can bear the insults of an injurious neighbour, not because he fears, but because he scorns to make reprisals? As for the pretence, that submission will render you useless in the world, art thou wiser than thy Saviour? Could'st thou have counsel'd thy great Law-giver

giver to have enacted better more useful laws ? The very thought, that *the Lord that bought thee*, has commanded thee to be patient, shou'd still thy clamours, unravel thy objections, and silence thy complaints. And yet, if thou wou'dst plead for usefulness, the world wou'd become worse than an useless stage, were we not fearful of offending him, who says, *vengeance is mine, and I will repay it*. But if bad men brand you for a coward, they, whose good opinion you shou'd covet most, will recompence the misfortune with their more valuable esteem. But then you must let them know by your exemplary life, by your manner of behaviour, that cowardice does not shelter under the covert of submission. But since you so particularly insist on usefulness, why wou'd you be useful in the world, but because it is your duty ? But if your master has made it your duty to be useless, what have you to do with usefulness ? *Wou'd you do ill*, that good may come ? God forbid. But neither are you to bear all affronts at all adventures ; the precept need not be strain'd to so rigorous a pitch. If the indignities put upon you are more than ordinarily grievous, you may seek redress from the authority of the magistrate (so defence and not revenge be the object of your pursuit) and have recourse to him, *who bears not the sword in vain*. And if you thus innocently proceed, notwithstanding your application to the superiour powers, *patience* will be allow'd to have its perfect work.

Q. *Worthy Sirs, I desire to know the solution of this question, an usher at a boarding school sends up the man to call the boarders to school, and he says these words ; up boys to school, the usher calls ; the day is begun ; $\frac{1}{2}$ of $\frac{3}{4}$ is already gone ; pray what a clock was it ? Yours, A. B.*

A. If you begin the day at 6 a clock in the morning, and reckon 12 hours to the day, the boys were call'd up 54 minures after six.

Q. *I conē*

*Q. I confess wise Apollo,
 My head to be shallow,
 Not capable of solid thinking ;
 I own I live quiet,
 And sparing in diet,
 And moderate also in drinking :
 I have plenty of books,
 And frequently looks
 Into them for edification ;
 But when laid by the letter,
 I am nothing the better,
 Sure ne'er was such a block in the nation.
 I pray, Apollo, the wise,
 This dull fellow advise,
 How a memory he may attain ;
 When he's books doth peruse,
 His labour may'nt lose,
 If it adds to his wit but one grain.*

*A. Since your mem'ry's so bad,
 And so blockish your head,
 Of recovery we cannot assure ye,
 Nay, we plainly foresee,
 That a block you'll still be,
 Nor can Hellebore's force ever cure ye.*

*Q. Ye men of might,
 Whose parts so bright,
 Exceed most that I know ;
 Pray tell me right,
 In black and white,
 Why Women, when they go,
 For nature's ease,
 And readily combine,
 Like loving friends,
 For some strange ends,
 In company to joyn.*

*A. They thus agree
 In modesty
 That each alternately,
 (Left some most rude
 Shou'd then intrude)
 May be the other's spy.*

Q. With

Q. With all acknowledgments I do return
 My grateful thanks for your mature advice ;
 But oh ! Who can the headstrong will restrain,
 When rul'd, and govern'd by the passion love,
 Which like resistless flames, or raging seas ;
 No force can stop, or eloquence assuage
 Fair Delia now, me, with respect receives,
 But not as once she did, with smiling eyes,
 And pleasing converse (Oh ! delightful days !
 Which must I doubt, are now for ever past.)
 Her heart (I fear) she's fixt (bane to my hopes !)
 Upon a happy youth of great desert.
 Absence I thought would ease my anxious breast,
 Wherefore I did my longing eyes deprive
 Of the transporting object for a time ;
 But then despair, with never ceasing pangs,
 Did day and night my throbbing heart molest,
 When with the lovely maid I am DESIRE
 Almost to madness doth my soul inspire :
 When absent, melancholy black despair,
 And dire corroding pains augment my care.
 Ye worthy youths, ye friends to virtuous love ;
 Your speedy aid, I beg, my growing woes to move.

A. If all th' ingredients of a faithful love,
 Drest forth in soft, persuasive eloquence,
 Can no impression on fair Delia make,
 Blind to your tears and deaf to all your sighs :
 Either the tenderness adorns her sex,
 A stranger is to her relentless heart,
 Or she wants judgment to discern the worth
 Of such gen'rous passion, you display ;
 Either of which detract so from her charms,
 Their value will in time sink in your eyes,
 And love grow sick, which quickly after dies.

Q. Oft have I try'd fair Sylvia's heart to gain,
 Oft did I sigh, and languish, and complain,
 Oft have I beg'd, she'd love me, but in vain.
 I've try'd in vain alas ! her heart to move,
 I've sigh'd, and obey'd, and oft in vain I strove
 To gain a share of (tho' not all, her love.

My

*My sighs she's often heard ; and my complaint,
In tears she's often seen my grief to vent,
But scarce would understand what 'twas they meant.*

*I own she's sometimes blest'd me with a smile,
And with some freedom does my grief beguile ;
But tho' sweet fruits of love I sometimes taste,
She, that same moment, bitters all the rest,
By threat'ning me each time, that, that shall be the
last.*

*And so those threats repeating o'er and o'er,
She makes my comforts less, my sorrows more.
Then Phoebus, teach me how to act my part,
Either to conquer hers, or to relieve my heart ?*

*A. Whilst she but threats and not in act performs,
Ne'er fear, her frowns are but fictitious storms ;
She finds you barren, therefore to excite
New matter, threats to make the gudgeon bite.
Her words, how e'er severe, import not, while
They all are contradicted by a smile.*

*Q. Five years at least I'm by a fool pursu'd,
Yet can't imagine what the blockhead wou'd ;
Church, walk, or musick, still in ev'ry place,
The booby comes, and shews his foolish face.
A maid, a wife, a widow, still I see
The old fool ogle and gaze at me ;
Yet not one word on me did ever spend,
But moving rhimes without a name doth send ;
And with such characters, as I may know
From whom the passion, and the lines do flow ;
Yet his design therein no further moves
Than how my charms to shew, and how he loves.
Oh ! wise Apollo, tell what must this be ;
In him such passion, and such charm in me ?
When as I hear he lives a happy life,
Blest with a loving and beauteous wife ?*

*A. 'Tis charms, alas ! 'Tis mighty charms in you,
That makes this passion from your lover due.
His labours tell the conquest of your eyes,
Whilst thus a victim at your feet he lies ;*

Or if from thought alone your beauties grow,
It is his wretched fate to fancy so.
And can you thus your barb'rous triumphs boast
O'er one, that freedom and his sense hath lost ?
Seek rather means that may pacifick prove,
And grant him pity, since you cannot love.

*Q. Fancy, that busy faculty we find
Making its midnight revels in the mind,
Acts on the mem'ry, and what e'er's the theme,
Confus'd, or distinct, those things we dream ;
But tell, learn'd bards, what 'tis you do opine,
What powerful impulse, nat'ral or divine,
In dreams impresses notions, not a few
Of things, a short revolving month proves true.*

*A. From nat'ral causes, we presume, arise
Those midnight revels, which at morn surprize ;
Diurnal projects oft the fancy move,
And oft by agitation there improve ;
On different tempers, different thoughts attend,
And in a casual truth or falshood end ;
The providential hand in dreams is rare,
And glorious causes does alone declare.*

Q. In the xx chap. of Ezekiel and 25th verse we read that God gave the Israelites statutes that were not good, and judgments whereby they should not live. Pray, Gentlemen, how do you reconcile this with the goodness of God ?

A. Some will have it, that the words should be translated with an interrogatory ; but this is no ways agreeable to the tenor of the context. The Prophet therefore acquaints the Jews, that God had given them ordinances that had no intrinsick value, no moral excellency, whereby to recommend themselves. And this he means of the ceremonial law ; a law accommodated to the carnal Jews, to the hardness of their hearts. A law so much inferiour to the Gospel, that it was no other than a schoolmaster to bring them unto Christ.

From this passage the Jews might wean themselves from their fondness to the Mosaick institution, and learn

learn that God never design'd statutes that were *not* good, to endure for ever; but intended to supersede them with better statutes, with statutes which GOD saw that they were good, with judgments, whereby we shall surely live?

Q. About a year and half ago I was mightily enamour'd with the charms of a beauteous virgin, and lov'd her as I love my own soul, and I believe she requited me with mutual love. But, alas! it was my ill fate thro' the persuasions of one of her relations to desist visiting her, and by the insinuations of a malicious uncle, to slight her: now, Apollo, I am satisfied she is not guilty of what was laid to her charge, I would undergo the severest punishment to enjoy the happiness of her acquaintance, but she slights me, and will not look on me.

*How shall I gain the fair Eugenia's love,
Or that aversion from her heart remove?*

A. Your case is something desperate, since she may justly call in question the reality of your passion, or the prudence of your conduct, that you could by any means be wrought into prejudice against her; all we can advise to, is penitence and industrious reparation. And then,

*Since penitence will angry Gods appease,
Her strong aversion (if like them) will cease.*

Q. Gentlemen, within a mile or less of Bristol city there is a navigable river that runs for about two or three miles between two prodigious high rocks of hard stone (supposed by some to be as high as the monument on Fish-street-hill) just as tho' it was cut out by art.

Query, your opinion, whether that river was the product of nature or of art?

A. Doubtless it was principally the work of nature, tho' art might perfect what nature began.

Q. I am arrived at 21 years, and begin to consider of changing my condition. I have (for some time) found out a young Gentlewoman about 18, of considerable fortune, whom I am in love withal, and I having a modest countenance, cannot speak my mind so well as to express it by letter unto her.

A. If

A. If you are a master of the art of persuasion, your letters may be of some consequence; but you cannot hope much satisfaction from them, since you must not expect an answer from a well-bred Lady: However, they may minister occasion whereon to break into discourse, for which never prepare your self, but catch at the first matter that offers it self, lest a different subject happens to what you were prepar'd, and so your set speeches prove abortive.

Q. Did St. Peter ever come into England to preach the Gospel? And in what century? And who was Emperor at Rome in those times?

A. Simeon Metaphrastes, (an ecclesiastical historian, who liv'd in the 10th century) relates, that after the Jews were banish'd Rome, in the 13th year of the Roman Emperor Claudius, and the 53d of our Lord, St. Peter travel'd into Britain. But as Metaphrastes is an author of no great authority, so the learned give no heed to the relation.

Q. Whether two women can so affectionately love one another, as a man and woman may?

A. Doubtless they may contract as strong a friendship, (at least as passionate an one) as man and man; and to the shame of most, we find that conjugal affections are seldom so durable as those of friendship?

Q. The man I am now married to, was formerly my sister's husband; she was with child by him, but did not live to be delivered. Quickly after her death we contracted an unhappy familiarity, and were soon after married privately, but with a resolution never to own our marriage as long as we could conceal it. But God is just, and will bring sinners to shame and disgrace; for I presently prov'd with child, and notwithstanding my husband's sending me quite from Wales up hither, and my own swearing here, that I was the wife of another man, yet the whole matter was soon known; and so finding all was out, I return'd home with my child, which died in less than a year. Presently after several other misfortunes followed. I importunately beg your opinion in this my extraordinary case, in order to the quieting of my conscience, whether as long as

I live, and cohabit with this man, I shall not continue in a damnable sin, and therefore whether it will not be adviseable for me to leave him? whether I am any more than a whore, and my children (if I have any) bastards?

A. As the only remedy for sin committed is repentance, so the principal ingredient of repentance is a renunciation of the sin. But we find that you added one sin to another, added perjury to incest, and therefore your repentance must be more severe than ordinary.

Q. Pray inform me, if I be a cuckold or no? I have a brisk young wife, and when an handsom fellow comes to our house, she then frowns upon me, her lawful husband, and so smiles and smirks upon him, that I can hardly forbear thrashing her?

A. Fie! fie! a cuckold! by no means, all you produce are arguments of the contrary; were she so inclin'd, she would shew a restraint before you, but the freedom she takes is an argument of her confidence in your opinion of her honesty; but if by ill usage you provoke her in revenge to cuckold you, you may thank your self for it.

Q. How are prophecies compatible with the free will of man? and whether predestination, such an absolute one, as the rigid Calvinists hold, be not contrary to the justice and mercy of our Maker? And whether predestination, however understood, be not incompatible to the free will of man?

A. Three distinct questions are here propos'd, which must be consider'd severally.

1. Prophecies that refer to human actions, do therefore seem contrary to the freedom of man's will, because thro' a mistaken notion we understand a relative term in an absolute sense; for prophecies, we say, are the result of foreknowledge, and we consider not that the word foreknowledge, when applied to God, is no other than an accommodation to our capacity; for all things that shall ever be, are actually present to infinite perfections, and therefore what we call foreknowledge, if we would speak properly, we must call it

it knowledge. And then it naturally follows, that God's knowledge of the *present* actions of men (for so, as we have observ'd, are their *future* actions, with respect to him) no otherwise *determines* those actions, than one man's being privy to another man's actions destroys his liberty. If it be enquir'd how God beholds *future* actions in a *present* view, we answer that for ought we know, none but he who thus beholds them, can conceive the manner of it: And therefore the difficulty (how great soever) can breed no scruple in our minds, unless we outstrip our ambitious parents, and not only desire *to be*, but fancy that we *are* as gods.

2. Predestination, in the rigid acceptation of the word, is contrary, not only to the justice and mercy of God, but also to his veracity; for he has said it, (*and is he a man that he should lie?*) *that he is not willing that any perish, but that all should come to repentance.*

3. Predestination, as founded on foreknowledge (for we may use the term, since we have shew'd the use of it) can no otherwise destroy free-will, than as fore-knowledge does. But that fore-knowledge is no ways incompatible to human liberty, we have prov'd above.

Q. Since reason, understanding, &c. are the attributes of the soul, why have not infants reason, &c.

A. Infants may plainly be observ'd to be endow'd with reason, tho' they exert but a more minute degree of it. But were they to seem when first born altogether destitute of reason, yet this would no ways prove that reason is not essential to the soul, since the essential faculties of the soul might be hindred in its operations by its union with the body, till by degrees they should exert their force and energy.

Q. What was the figure of the serpent before the curse pronounc'd upon it? and how do you clear the justice of God in punishing the serpent for the Devil's fault?

A. In *Isaiah* xiv. 29. we read of a flying fiery serpent; a serpent of so flaming an appearance as to re-

seem even fire in the brightness of its form. And such kind of serpents in *Numbers* are termed *Seraphims*; a word denoting also the superior Angels; whence we gather the angelical, as it were, resplendency of such fiery serpents: and therefore it is no improbable supposition of a prelate of our Church, that the serpent that deluded *Eve*, was one of these flying seraphims, unless it be contrary to that particular passage: *Now the serpent was more subtle than any beast of the field*; which may seem to imply that it was then not a creeping thing, not a flying serpent, but a beast of the field. They therefore to whom the objection shall seem weighty, must be contented with *St. Basil's* account; *the serpent was not, as it is now, a creature crawling and winding upon the ground in a frightful manner, but sublime, and walking upright upon its feet.*

As for the justice of God in the serpent's curse, if God had not only debas'd its form, but taken away its very being, he had but taken what he had himself bestow'd. Who then can implead him of injustice, since he did no more than resume his own? but as for the intention of the curse, it was level'd against the enormity of sin, that *Adam* might see how odious it was to God, inasmuch as it prevail'd upon him to debase an unconsenting instrument of such foul deformity. And indeed so mean, so degrading a thing is sin by nature, that of aspiring creatures it makes us grovelings, and entails upon us the very serpent's curse, *upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*

Q. Why are so many eager to know some things, which they are assur'd will only serve to vex them, when known?

A. We have such an innate desire of knowing the things that are hid from us, whether they be good, or whether they be evil, as vindicates the Scripture-history, and presents us with a feeling argument, that we derive our pedigree from such progenitors, as out of curiosity tasted the forbidden fruit.

Q. A young Gentleman, whose eyes are very watery, yet that sees well in variety of things, but not in constant reading

reading or writing, begs of you to tell him what is the cause of the said waters?

A. The cause hereof we conceive to be a great weakness of the eyes, proceeding from the abundance of ferous humours lodged in the brain, and which are plentifully imbibed, and discharged by the glands thereof.

Q. Why do most men, when they see a Lady, turn and look her in the face?

A. If they like her shape, it is to see if her face answers it, if they like it not, to see if it will make amends for it.

Q. Long have I lov'd, long have I sigh'd in vain,
For all my tender vows, receiv'd disdain:
I love _____

But all the softness language does express,
Can't speak the love which does the youth oppress,
Poesy falls short, attempting to rehearse
The lover's flames, above the pow'r of verse;
As nature kind, when first she rais'd her head,
And having sweets and odours round her spread,
With constant faith whole years I try'd to sooth
The lovely maid, her tender passions move,
By soft endearments, charm her soul to love:
But ah! alas! the barren soil with pain,
Fondly I strove to cultivate in vain;
No kind return the flinty nymph has made,
But all my earnest suits with scorn repaid.
Thus wearied and fatigu'd, I fain would find
Some peace and comfort for my restless mind;
I fain would quit this vain and fruitless scene,
And my fond heart to real worth resign:
No more would let these empty toys controul,
But would to heaven devote my longing soul:
Bright wisdom's rules I ever would obey,
And from her sacred precepts never stray;
Oh! teach me then to curb my wild desires,
And quench the heat of passion's lawless fires;
Tell me the bliss that from right reason flows,
And all the charms of piety disclose,

*That so, o'ercome by virtue's brighter charms,
May yield my self to her all conquering arms;
My soul and body to her ways resign,
And all my deeds conform to laws divine.*

*A. Weigh the insipid pleasures rise from sense,
'And all the transient joys which flow from thence;
How short, how flat, how empty all appear,
How much beneath true reason's glorious sphere;
And then revolve on that immense delight;
Those floods of bliss the right informed soul invite;
Their weight, their fullness, and eternity,
In mansions of the blest, above the sky,
Your appetite to trifles here below
Will vanish strait; taught from above to know;
How far from satisfaction, their whole course
Begun in conscious guilt, and ending in remorse.*

*Q. Apollo's a blockhead, and all the town know it,
He's an insipid coxcomb and fool of a poet:
His answer's so flat, and so wretchedly dull,
Seem the genuine fruits of a novice's scull.
So harsh and so mean are the lines that you smatter,
They're void of good sense, as they're wide of the matter.
You claim the bright Phœbus for father, and sit
As if by legacy he had bequeath'd you his wit:
But that with the wise for a paradox passes,
For whate'er was your Sire, his sons are but asses,
You skulk in his beams, as a cloak for defence,
Subscribe with his name, but have none of his sense,
And like Æsop's ass with the lion's fierce skin,
But the voice soon betray'd what the beast was within.
Then tell us why thus you keep bubbling the town,
Of their money for wit, that could never be shown?*

*A. Sure such an incorrigible sot was ne'er known,
To disturb with his nonsense the listening town;
You condemn all our answers, our verse and design,
Yet like a foil'd pedant produce not one line;
Your rhet'rick *Mac flecno* does plainly discover,
Whoe'er was your father, some fishwife's your mother;
Who still in such language their arguments ply,
Without condescending to tell people why.*

If you have not read all we've writ, then the rest,
(For ought Nizey knows) may contain all the best;
But if you've read all, and are bubbl'd by an *ass*,
Pray under what name must the *bubbl'd oaph* pass?

Q. Tell us, ye sages, if your art,
Can such mysterious truths impart;
How 'tis that animal the spider,
To distant trees, two yards, or wider,
Can with such ease a passage get,
To fix the fabrick of her net;
Without the help of wings or ladder,
Or of ought else whereby to adhere;
Or by what other art she does it,
Thus I am order'd to propose it?

A. From tree to tree those artists move,
Hanging at threads there fix'd above,
Whereby the air and motion too,
May agitate them to and fro,
And thence their swing become so wide,
To touch the tree on t'other side.

Q. With bawling I'm weary,
And sending of queries,
Mais je n'ay point receu une reponse Sir,
Depois que je envoyé,
Un mois est passée,
Vor witch you deserve to be trounc'd, Sir:
Since with elegant prose
Your Godship I've posed,
With bombast me'll endeavour to fit ye,
Pray answer bientôt,
Car il vous ressemble fort,
As not being wonderful witty.
A man there was here,
Since est passée une year,
Born without hand,
Yet a pen could command,
Entre autre merveileuses choses,
If it's properly exprest,
Est a cette hence my request,
That a man writ a hand with his toes?

A. If with sense it does stand,
 That *writing's* a hand,
Donc il n'y a point de doute,
C'est m'aime chose,
 Tho' writ with the toes,
Si non vous find a better word out.
 But why do you charge
 Us with bombast at large,
Quand t'amasses such abundance of jargon;
 If matters so slight
 Our fancies delight,
La péle se moque du fourgon.

Lusus Cupidines, sive paroxysmi febriles amatorii,
Thomæ Randolphi Angli.

AH wretched amorist! unhappy swain!
 Whose intermitting passion's nurs't in vain;
 The coy *Corinna* scorns thy humble suit,
 And thou, when fond *Corinna* fues, art mute.
 Love governs both, and what can happier prove?
 Yet 'tis not mutual, but alternate love.
 When *Corydon* is chill, *Corinna's* fir'd,
 And when his flames arise, her heat's expir'd.
 Why thus should LOVERS act enormous laws?
 Why summers winters, winters summers cause?
 Why ice such fires? why fires such ice prepare?
 Rash god of love, these barb'rous sports forbear:
 Forbear; or let the shepherd's flames remain,
 Or let the nymph her frigid fits retain;
 Or kindle, or extinguish both, that so
 Their sympathizing breasts may ever freeze or glow.

Q. How do you reconcile that passage in *St. James ii. 24.* By works a man is justified, and not by faith only, with those several passages in *St. Paul*, which magnify faith in a seeming exclusion of works; and particularly with *Rom. iii. 2.* therefore we consider, that a man is justified by faith, and not by the works of the law?

A. When we read the Scriptures, we should diligently attend to the different acceptations of the same words, and carefully observe, whether the expressions
 of

of seemingly repugnant passages are not variously applied by the sacred writers. And this necessary method discreetly follow'd will fairly reconcile St. *Paul* and St. *James*, and make them greet as brethren.

It is well observ'd, that *justification* has a double signification in the new Testament, that it sometimes signifies no more than our baptismal justification, which may be cancel'd afterwards thro' our own default, and sometimes our final justification at Christ's tribunal, which shall never be repeal'd; and as St. *Paul* frequently takes the word in the former sense, so St. *James* uses it in the latter. And well might St. *Paul* say, that faith justifies, since the Apostles requir'd no more of the persons they admitted to baptism (which is the means of our justification or remission) than an assent of the mind to the Gospel-truths. And this is evident from hence, in that they baptiz'd their proselytes, or which is all one, put them into a state of salvation, immediate to their conversion, before they had the opportunity of exercising good works. But if afterwards they proceeded not in the ways of holiness, they disannull'd their baptism, and consequently their justification too. And therefore without contradiction to St. *Paul* may St. *James* say, *that by works a man is justified*, finally justified, finally sav'd.

Faith also has a double acceptance in the Scriptures, and in some places it signifies a dead, fruitless faith, a faith of devils (for they *believe and tremble*) so in others it imports an active, lively faith, a faith productive of good works. And that St. *Paul* uses the word in the latter sense, we may collect from hence, that somewhere instead of faith he uses this synonymous expression, *the obedience of faith*.

Again, St. *Paul* sometimes uses the word *works* in a different acceptation from St. *James*'s. The one means the works of the ceremonial; the other those of the moral law. The one intends the works of the levitical, the other those of the christian institution. The one designs the tithing of mint, anniseed

and cummin, and such like; the other the weightier matters of the law, judgment, mercy, and the like.

Q. What is the חכמה mention'd Gen. ii. 12. and the מראית mention'd Genesis xxx. 14.

A. As to the former we think *Bochart's* opinion preferable to others, who fancies that it signifies pearl; and the probability of this will appear upon a comparison of *Exod. xvi. 14.* with *Numb. xi. 7.*

As to the latter, *Jobus Ludolphus* will not allow that it signifies mandrakes; for (says he) neither are the flowers of a mandrake grateful to the smell, nor its fruit agreeable to the taste. He therefore concludes it to be the *Syrian Maux*, a delicious sort of fruit, in shape not unlike a cucumber.

Q. My brother hath married two wives, who are both living, one in the country, and the other in town; with the latter he now resides, and no one knows that he hath two wives, but himself and I, whom he lately told: I am very much troubled at the dangerous state of his soul and body, and beg your advice how to discharge my conscience in the case?

A. The first step we would advise you to take, is to use the most persuasive arguments to win him off from so dangerous a sin. From ineffectual persuasion you should advance to threatening, and bid him leave his pretended wife, on peril of your discovery. From a fruitless threatening you should go on to the execution of your threats, and first more cautiously, and if that be insufficient, then more openly proceed by our blessed Lord's advice, which as you will find in *Mat. xviii. 16, 17.* so you will do well to follow.

Q. Whether the sun goes round the earth, and the earth stand still; or whether they both move, and how they move?

A. We agree with the best modern astronomers, that the sun is an immoveable center, round which the planets (of which the earth is one) move by different revolutions; but the figure which the earth annually describes, is not circular, but elliptical; which is the reason why she does not continue equidistant from

from the sun; but as once a year she travels round the sun, so in the compass of 24 hours she moves round her own axis, whence arise the alternate successions of night and day.

Q. Why do we see our breath in the winter, and not in the summer?

A. Because in winter your breath is rendred more condense by the frigidity of the ambient air, and in warmer seasons it is rarified, and thence becomes imperceptible.

Q. Why do we sleep better on the right side, than on the left?

A. Your sleeping better on the right side, than on the left, is no general rule, since some sleep as well, or better on the left than on the right, it being chiefly owing to custom: but if you ask why 'tis more wholesome to sleep on the right side, it may be answer'd, that such a posture is most convenient for the passage of the chyle thro' the pylorus, or nether orifice of the stomach into the guts and chyliferous vessels, and consequently most proper for digestion.

Q. What should be the reason that men have such different apprehensions of time past, and time to come, I mean as to its duration; for I appeal to you, Gentlemen, look back upon ten or a dozen years of your past life, and antedate the like term in the future, and see if that won't seem of a much longer duration than that which is past. Now, pray, inform me what it is that puts such a fallacy upon our conceptions?

A. Because we view the one under the bare notion of ideal existence (for that which is already past is now no more) whereas to the ideal existence of the other we adjoin the reality of a future existence. And we need not wonder that real things should make a deeper impression than fictitious ones.

But to account for it another way, and present you with an *utrum horum*, we measure the time past by the action we remember. But since so many of former occurrences are utterly erased from our memories, this cannot but wonderfully shorten the so mea-

fur'd time. But since we cannot measure future time by actions or ideas, that have yet no being, we are oblig'd to have recourse to another method, and make a computation by the multiplication of the time but very lately past, when the recollection of all that occur'd, cannot but represent it under a tedious appearance.

Q. There is a young Lady in this town with whom I am so much enamour'd, that I love her above all things in the world, and I am of opinion, that she loves me altogether as well; but her fortune exceeding mine, I cannot tell how to make my application to her, nor tell what to do to let her know my mind; nor she thro' bashfulness cannot tell how to open hers to me; so that your speedy assistance is desired, to tell me by what means I may introduce my self into her company and acquaintance.

A. Since you can frame to your self such an assurance of the Lady's passion for you, without the least acquaintance with her; we advise you by all means, not to endeavour to make your self better known to her, lest the conviction of your error (the probable result of such an airy foundation) disturb the pleasing amusement you now enjoy.

Q. Whether there ever was or is such a creature as an Hermaphrodite, and how far both sexes prevail?

A. That there be Hermaphrodites, is certain, a certain Gentleman of our Society having seen several of divers species; but it is observ'd they are not equally prevalent in both sexes, being generally insufficient for generation in one.

Q. Ye powers, from whom in vain I seek repose,
To you the mournful story of my woes
I did unfold, my Damon's dying flame,
My loss of honour, innocence, and fame;
The virgin joys that I no more shall see,
Yet you remain as pitiless as he:
Wretch that I am, to aid me earth denies,
And the no longer charitable skies,
Behold my grief with unrelenting eyes.

}

Whither,

Whither, alas! for refuge shall I run,
 Oh! whither, scorn'd, forsaken and undone?
 Yet heav'n at last compassionate may prove,
 May pity blooming youth and hapless love:
 Sighs from a soul bath'd in repentant tears,
 Shall climb the stars, and reach its willing ears;
 But man, obdurate man, while we implore,
 Flies from th'intreating maid he did adore.
 Then farewell trifling life, a long adieu,
 To bliss and joy, to happiness and you:
 The lonely vault of some capacious tomb,
 Will hide me from the miseries to come;
 Securely there my weary head reclin'd,
 Tranquillity and peace will ever find:
 No more, dear perjur'd youth, whom still I love,
 Will your idea my cold bosom move:
 Tho' now the phantom shines and glitters there,
 'Twill vanish then, depart, and disappear;
 The bleeding ghost of murder'd innocence
 Will fright my soul no more; that residence
 Of perfect rest no wakeful terror knows,
 Eternal silence dwells with sweet repose:
 Lamenting loves shall weep around my grave,
 The loss of her they knew not how to save.
 Here generous youths my streaming tears deny
 More words to grief, my dim and dazl'd eye
 Can see no more; but with decaying light
 Insensibly sinks into eternal night:
 Yet oh! I feel a melancholy joy
 Smile on my soul, presaging I shall be,
 Blest e'en in death, and free from trouble, know
 More bliss above, than what I weakly lost below:

Euthalia.

A. The mounting lark so warbles as she flies,
 To guild her wings with lustre in the skies;
 So mourns the dying swan in notes, which please
 To think she's sinking to eternal ease.
 But oh Euthalia! e'er thou tak'st thy flight,
 Prepare thee for those mansions of delight;

Let

Let penitential sighs and flowing tears.
 Secure thy passage and discharge thy fears,
 Let them thy fully'd innocence repair,
 For *nothing criminal must enter there.*
 Then with contempt the barb'rous man you'll view,
 Who with delusive arts could thus pursue
 Your ruin, hideous will his aspect seem,
 And all your fondness vanish like a dream.

*Q. Great Smintheus, who encompass'd all with day,
 Dost rule thy throne, and fervent beams display;
 On whose right hand sits virtue in her pride,
 And wit stands centinel on t'other side:
 Tell, for 'tis you the depth of secrets know,
 From whence does odoriferous amber flow?
 Why some does cloudy, some refin'd appear,
 What greater virtues issue from the clear,
 Than from the dark condensed amber flow,
 Tell, and oblige your friend Cornelio?*

*A. Bitumen-like the fragrant amber breeds;
 And from the caverns of the earth proceeds:
 Thence in the ocean's bounds its progress takes,
 Whose saltness there its condensation makes:
 But only some cloudy, and some clear is seen
 Is plain, since one's impure, the other clean.
 Their virtues only differ in degree,
 As this to that may preferable be.*

*Q. Apollo's the man
 Who must solve, if he can,
 The question I'm going to propose:
 The which if he don't,
 Or he otherwise won't,
 He deserves to be lug'd by the nose:
 The question is, why
 I'm so ready to die
 With laughing, or awkwardly grin,
 When about my sides rove
 The fair hand of my love,
 Like a fiddler's upon violin?
 On the contrary she,
 Without moving for me,
 Can bear my hands roving around:*

Tho'

*Tho' no stays to defend
From the touch of my hand,
But only this wrapper cast round.*
A. Pretty Master, 'tis love
Does your faculties move,
With your ticklish and fond inclinations:
Whilst a temper sedate
To your FAIR does relate,
Which behaviour more modest occasions.
But that love you profess,
We may readily guess,
Since your poetry bears such confusion:
Since the strength of your lays
Lies in wrapper and stays,
And you make such a fidling conclusion.

Q. Apollo, I wonder
That you can thus blunder,
And give us false answers for true;
That ass which was spoke of,
And you made a joke of,
I believe was related to you;
Or else with relations
And equivocations
You'd never so foolish appear;
When a question's advanc'd, Sir,
Which you cannot answer,
You straight turn it off with a jeer.

A question was sent
With sense enough in it,
Why a horse is afraid of an ass?
But like ignoramus,
For quilllets most famous,
You had not an answer to pass.

A. When a question is sent,
In which can be meant
Neither reason nor sense, we think best,
To shew how we slight
The follies they write,
To render the author our jest.
If an horse (as you said)
Of an ass is afraid;

Then

Then who would believe but a fool;
 They would kindly imbrace
 To form a new race,
 And ingender between them a *mule*.
 Perhaps your rude phiz
 Your argument is,
 Because when you courted your lass,
 She started to see
 Such a creature as thee,
 Thence thought all afraid of an ass.

*Q. Ye sons of bright Phœbus,
 Who in omnibus rebus,
 Are ready and willing t'advise;
 Pray pity my case,
 Tho' 'twas a bad face,
 And whatever you say I will prize.*

*By tasting the pleasures
 Of love's sweetest treasures,
 I have ruin'd my self, I fear,
 I've got a young brat,
 Which addles my pate,
 It puzzles me how to get clear.*

*A. Who take such a course,
 Must expect some remorse,
 Since you have gained your ends,
 Both justice and honour
 Will fix you upon her,*

As the only way to make amends.

Q. Your thoughts of our translation of the 4th verse of the cxli. Psalm; to me it seems to have no coherence with that used in our Liturgy.

A. Since our old English version (which is that in our Liturgy) is taken from the Septuagint translation, but our new version from the Hebrew original, we need not wonder at different expressions; but the expressions of both translations in the recited texts are so synonymous (or alike in sense) that we are surpriz'd it should raise any scruple in your mind. We would therefore advise you to compare them again carefully, and you will readily perceive your error.

Q. In

Q. In your answer to mine on polygamy your consequence is not parallel; for when the Apostle says, Let not bishops be strikers, brawlers, covetous, &c. We do not infer from thence, that others may not be so, but because we know in several places of Scripture those things are expressly forbidden: Now this cannot be an equal case, unless you can shew me that polygamy is so; and what is not deny'd in Scripture may be allow'd, that being allow'd to be a perfect guide.

Therefore *Q.* again, if the contrary be not only a human order?

A. Since the precept against polygamy in a bishop is introduc'd in the very same manner with those other precepts, it follows, that they may fairly be expounded in the same sense, unless extrinsically determin'd to another. If therefore it can be prov'd from some other place or topick, that the Scriptures allow polygamy in the laity, we own, that the text you quoted wou'd imply as much. But then close thinking would have suggested to you, that the implication would be deducible, not merely from the tenor of the words, as you suppos'd, but from a comparison of them with that other proof you mention. We shall consider the force of it when we shall answer your other question of polygamy, which we refer to another paper.

Q. Why did Aaron, when he cast the golden God for the Israelites, make it in the shape of a young beef above all other creatures?

A. It is probable he did it in imitation of the Egyptians, the Israelites had so lately left. And it is observable, that the Egyptians worship'd Osiris and Isis, the one under the shape of an ox, the other under that of a cow.

Q. Whether the souls in paradise know those whom they most valued in this life?

A. Since we disallow of a paradise distinct from heaven, as we have formerly shew'd, we beg leave, that the question may be stated, (as it is by many) concerning the saints in heaven.

As our desire of satisfaction in this too curious a query, takes its origin from that ravishing delight, which so agreeably arises from the reciprocal endearments of entirely united friends, and which we wish may not expire with our parting breath, so this is but a sandy foundation of our fruitless hopes, since every single inhabitant of those blessed regions will be dearer, infinitely dearer to us, than are here our nearest relatives, our best beloved. What have we to do with a partial friendship in that happy place, where there is nothing but peace, harmony, and delight; where we shall love, as well as live as Angels; where every member of the church triumphant will be *our mother, our brother, and our sister*?

We should consider too, that here we chuse our intimates, not so much by the standard of virtue, as the agreeableness of their humours to those of ours, not so much by merit, as giddy fancy; and if by merit, yet frequently by a mistaken one. Whereas, when *this mortal shall have put on immortality*; when we shall be divested of our weak infirmities, fancy will guide no longer, humour will prevail no more, but reason will be re-instated in its pristine sovereignty. If therefore we would enjoy their friendship in heaven, whom we value most, we must value them most that best deserve it; in imitation of the Psalmist, we must be ready to cry out, *All my delight is on the saints that are in the earth, and on such as excel in virtue.*

Q *Why does hot water freeze sooner than cold?*

A. Hot water cannot be said to freeze sooner than cold; but water once heated and cold, may be more subject to freeze than cold water that never was heated, by reason of the evaporation of the spirituous parts, which render it less able to withstand the power of frosty weather.

Q *What benefit doth one receive by kissing? And who was the inventor of it?*

A. Ah! Madam, if you had ever had a lover, you would not have come to *Apollo* for a solution, since there

there is no dispute but the kisses of mutual lovers give infinite satisfaction and pleasure above description. As to the invention of it, 'tis certain nature was its author, and that it began with the first courtship.

Q. Whence arose the custom of drinking healths? and why is the Queen's drank before the Church's?

A. The drinking of healths, probably took its rise from the time of the *Danes* in this island, it being customary with the *Danes*, whilst an *Englishman* was drinking, to take that opportunity of stabbing him. The *English* upon this, enter'd into combination, to be mutual pledges of security for each other whilst drinking, so drank to each other's health and preservation. From thence also came the custom of pledging. The Queen being head of the Church, her health claims precedence.

Q. Is it harder to gain a woman's love, or to keep it when obtained?

A. The great difficulty lies in the first attempt, since, if a man has shewn himself master of an address sufficient enough to gain the love of a Lady, he seldom forfeits her esteem, till he has made it appear, that his conquest was due to a pretended not a real merit.

Q. I am thinking to change my condition, I have two Gentlewomen offer'd me, both are beautiful, witty, and good humour'd, all the difference is, one is born of a good family, and has no fortune; the other has a fortune, and is of a mean descent. I desire to know which to chuse?

A. If you have an estate to maintain the young Lady agreeably to her descent, the generosity of the action will give you much reputation with people of sense; also the consequence is likely to turn much to your comfort, since such have generally a better notion of gratitude than others. But if your circumstances are not so, we advise you to accept of the last, whose fortune may make amends for her mean descent.

Q. Pray inform a poor man how to get wealth?

A. By industry.

Q. Apollo.

Q. Apollo, I the meanest of the throng,
 Who daily learn from your politer song :
 I the unhappy, wretched and forlorn
 (To all the wrecks of adverse fortune born)
 To business doom'd, to that am forc'd submit ;
 That cross of happiness, that bane of wit,
 That fatal curse does all my ills create,
 And still my thoughts run counter to my pate.
 For when those trivials e'er my mind deface,
 Opponent scenes their characters erase,
 The musick too of your heroick lyre,
 Does greater deeds and nobler thoughts inspire.
 That dear inchantress does my breast controul,
 There reigns supream and lords it o'er the whole.
 Opposing cares in vain their force conspire,
 Or coming dangers quell the morning fire.
 But by your sweet delusions led astray,
 Whilst with a beck you steal my wandring soul away.

Cease then, ye bards, your too harmonious lays,
 And crop the tow'ring trophies of your praise.
 Applauding bays so crowd your temples o'er,
 They've left no room on your expanded store,
 You to receive or we to heap on more.
 Cease then your strains, or your indulgence shew,
 And paint the path you wou'd advise me to.

A. Recall, mistaken bard, abandon'd sense,
 Summon your reason to your mind's defence,
 Wit, when uncurb'd, oft leads our souls astray,
 And that obscures our path, which shou'd direct our way ;
 But when true judgment does as Pilot sit,
 And turns the sprightly rudders of our wit ;
 We plainly see that men without employ,
 Are shipwrack'd oft in seas of light and dang'rous joy,
 Whilst solid business balances our sail,
 And safely stands the shock of ev'ry adverse gale.

Q. Ye learned Apollo's,
 Pray answer what follows,
 For a wager does on it depend ;
 Resolve me from whence
 Does the cockney commence,
 And I still esteem you my friend ?

A. The

A. The story is common,
That one Mr. Bowman,
From London to Exeter came,
When a horse chanc'd to neigh,
And a cock crow'd by the way,
He gave the last the first's name.

A Lady sent us the following Lines, with a Knot of Silk
made up like a Halter.

Q. Tho' you promis'd your answer
Amain to advance, Sir,
Like mortals I find you still vary,
For twelve days are past,
Since I sent it you last,
Ergo omnes sint patibulari.
Yet to shew my respect,
(For all your neglect)
Tho' about the poor insect you falter,
I pity your fate,
Which will come soon or late.
And have sent you a silken halter.

A. The present you sent,
We receiv'd as 'twas meant,
And shou'd we make use of your fustian,
The reason wou'd be,
Meer vexation to see
A young Lady attack us with Latin.
If with one tongue you can,
So much overtalk man,
Sure with two you'll harangue us to death,
We may therefore think fit,
Not to die by your wit,
But prevent by your present, your breath.

Q. A youth I admire,
But I'm forc'd to retire,
And return cruel hate for tenderest love,
Uncivil, unkind,
As wav'ring as wind,
Oblig'd by my friends, inconstant I prove,

It never restrains
His generous pains,
But studies to see me with different wiles ;
But because he wants cash
(The de'el take all trash)
I dare not oblige him with one of my smiles :
How to change my friends mind,
And make 'em more kind,
Amyntas's ruin, with mine, pray prevent,
And in your next say,
If lawfully I may,
To please my self, marry without their consent ?
[By my friends I mean brothers in Law.]

A. If Amyntas his flame,
With yours be the same,
And his morals are such, will secure you from
ruin ;
And you've enough cash
For both, tho' but trash,
'Tis such, many comforts from thence are accruing.
Then ne'er be in awe,
Of a brother-in-law,
Whose pretended regard may be only design ;
For such have no force,
In for better, for worse,
By human injunctions, or precepts divine.

Q. Which are most to be admir'd, the works of nature, or the works of grace ?

A. If it be stupendious, out of nothing to make a man, it is more stupendious, out of worse than nothing to re-make a man. If it be difficult out of non-existence to make us be, it is more difficult out of sinners to make us saints. Nature writes upon unblotted paper ; grace first erases the blot, and then makes a new, a fair impression. It is glorious in the almighty Potter, out of a non-substratum to make comely vessels ; but it is more transcendently so out of vessels of wrath, to make vessels of honour. Creation is a single task ; Renovation includes annihilation and cre-

creation too. The Creator exerted his omnipotence in one ; the Creator became a creature to effect the other. Happy *Adam*, that he was able to say, in paradise, by nature *I am, what I am* ; but more happy sons of *Adam*, that they are able to say, even out of paradise, by grace we are what we are. If in the works of nature we survey several attributes of God ; in the works of grace we behold the same attributes, with additional ones more eminently display'd. Here we behold his justice in the punishment of sin, and yet his mercy too in the pardon of the sinner. Here we view his wisdom in the contrivance of such a method, as at once releases the criminal, and yet preserves authority ; at once remits our disobedience to his laws, and yet guards those very laws from a future breach. Here we admire his holiness, in that, tho' he cancels our unhappy guilt, he yet more strongly obliges us *to be holy, even as he is holy*. Here we wonder at his power, in effecting our redemption by such an union, as is inscrutable to man, unfathomable to Angels, for the very *Angels desire to pry into it*. Here we stand in admiration at his goodness, which, notwithstanding our provocations, could yet prompt him to exert such wonders in our behalf. O ! the glorious attributes of God, so surprizingly display'd in pardon'd sinners ! His works of grace are all unsearchable, and his ways past finding out.

But to make a right use of all this, let us consider the intention of it ; consider, that *the grace of God, which hath appear'd unto all men, teaches us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world*.

Q. *Whether 'tis really a crime for a young man, (that has not wherewithal to keep a wife) to converse moderately with a miss, since 'tis only following the dictates of nature, as to eat when hungry, drink when dry, &c.*

A. We must acquaint you, that the similitudes you use, are no ways parallel. For though nature cannot subsist without meat and drink, yet it may without the other. Our Saviour indeed says of perpetual virginity.

ginity, where there are opportunities of marriage, *all men cannot bear this, but they to whom it is given.* But chastity is a gift we may be sure he will bestow on those, to whom he denies the opportunities of marriage, unless we will suppose him an *Egyptian* task-master, suppose him to refuse us straw, and yet require the full tale of brick.

Q. What will, (at the last day) be done with those men, who are not good enough for heaven, nor bad enough for hell?

A. There is no such thing as a middle state, whoever therefore are not bad enough for the shades below, we doubt not, but a merciful Redeemer will graciously admit them into his heavenly paradise. But let us carefully beware, that we judge not too favourably of our selves, lest by a false, a mistaken estimate, we fall short of the glory that is to be revealed.

Q. How can it stand with the just wisdom and goodness of God to give man free-will, seeing God foreknew he would abuse that free-will to his own hurt and damnation, or why he suffered him to be tempted? It may be answered, That the advantage we have by Christ's dying, sufficiently equalizes, if not exceeds the loss we sustain by the fall of Adam. I answer no, for (notwithstanding redemption) the greater part of mankind must remain in endless misery to all eternity.

A. The reason, why so many fancy, that free-will as circumstantiated in man, is irreconcilable to the goodness of God, is namely this, they consider his goodness exclusive of his other attributes, which is no less than to un-god him: According to the objection, justice cannot possibly belong to God. And yet to debar God of the possibility of exercising justice, vindictive justice, (for justice is not compleat without it) what is this but to circumscribe infinity? Would we therefore but consider, *What wonders God has done for the children of men*, to determine their free will aright, consistently with liberty; would we but reflect, how unreasonable it is to divest our Maker of what goes to the completion of infinite perfection;

tion ; would we but observe, that his wisdom, (tho' objected by the querist to a contrary purpose) is concern'd to reconcile one attribute with another, his justice with his goodness ; would we but ponder these things, we should cease our unreasonable doubts, and say, *Righteous art thou, O Lord, when we plead with thee.*

Q. Why does gun-powder, that is composed of such fiery particles, when dissolved in water, have a contrary quality, and be as cold as ice ?

A. Because upon its dissolution there becomes a separation of its contrary qualities, and its inflammable ones, which were before predominant, flying from so opposite a body, as that of water, leaves the languid particles of the gun-powder without a mixture, and consequently, occasions an entire rest, which is, what we vulgarly call, intense coldness.

Q. Since the moon is a dark body, which are those two great lights that God made, the one to rule the day, and the other to rule the night ?

A. Tho' the moon be an opaque (or dark) body, irrespectively, and in its self, yet it is luminous with respect to us, in that it reflects the light of the Sun in this lower world. And therefore, by virtue of such reflection, it may justly be stil'd, as it is in Scripture, the lesser light to rule the night.

Q. Finding in one of your papers, a letter (in behalf of a young Lady of eight hundred pound fortune) complaining of the many fruitless journies she hath made up to London, in quest of a husband, would beg the favour of your directions, how she and I may come to an interview, I lying under the same unlucky predicament, having done all that in me lies, to engage some pretty she to accept of my passion, but in vain. I am young, in good business, and by the by, think I deserve a wife with so much money.

A. You cannot be under the same predicament as the Lady is, since you have the liberty of address, which the modesty of her sex denies her ; therefore some greater merit, than your baffled attempts demonstrate,

monstrate, must be thrown in to balance the account.

Q. Are women as capable of learning as men?

A. Since our sex allow the fairer one a no dis-obligng character, the character of the *soft*, the *tender* sex, they will not, we presume, at all resent it, if we be unwilling to contradict a character they are not displeased with, and venture to affirm, that they are cast in *too soft* a mould, are made of *too fine*, *too delicate* a compofure to endure the severity of study, the drudgery of contemplation, the fatigue of profound speculations, of deep researches. Had *Eve* sprang out of *Adam's head*, as according to the poets, *Pallas* did out of *Jove's*, we might then indeed be of other sentiments. But since she was taken from his *side*, to denote her his companion in inferior matters, but not a sharer in dominion; since *Adam* was created for a ruler, *thy desire shall be to thy husband, and he shall rule over thee*, we cannot think, that the God of nature would bestow the same qualifications for government upon a sex he intended for *subjection*, as he would on those he design'd for empire. Not but that there may be some women eminent for learning, too many to be called *Phoenixes*, as tho' each successor arose from her predecessor's ashes; nay, there may be some few, who may seem to rival men, to bid fair, tho' not for the palm of victory, yet for the glory of equality. In evidence of which we appeal to a noted foreigner, scarcely inferior to a very learn'd husband. We appeal to a country-woman of our own, whose *sublime*, whose *manly* energy might bespeak her *man*. We appeal to a deceased Lady, whose uncommon merit has enter'd in the list of those contenders, who lay claim to that admirable book, *The whole duty of man*. And tho' she may not be the person, (for the Ladies can never blame us, if unwilling to give away so glorious a title from our own sex, tho' this be the effect rather of our wishes than of our knowledge) tho' she may not be the person, yet if one of the masculine gender can put in a better plea, he may yet say of her in imitation of what *Ajax* said of his antagonist *Ulysses*, (but without his contempt) —

————— a noble she,
That durst for such a prize contend with me.

But yet the women may perhaps outstrip the men in quickness of apprehension, in less profound concerns, in nimble turns of thought in common conversation. And therefore our Creator has graciously befriended us, in that he has afforded us such excellent companions to divert our vacant hours, to relieve our wearied minds, to supply our wasted vigor, to recruit our exhausted thoughts, and prepare us for our future labours, our succeeding studies.

*Thus they in learning, tho' they yield the bell,
Yet are the cause, that men so far excell.*

*Q. I am grown pretty fat, and in a fair way,
To add to my plenty more ev'ry day :
So therefore to you for advice I do seek,
As thinking than doctors you're something more cheap :
I moderate exercise constantly use,
As fencing, and dancing ; I invoke to my muse :
I read various authors, tho' difficult too ;
I pen set to paper, yet this will not do :
Some advise me to marry, as a very good way ;
Some tell me I must at tennis go play ;
And a thousand odd things still added to these,
Yet nothing without your wise counsel will please :
For I mightily trust to Apollo's sound mind,
As expecting from thence my remedium to find.*

*A. Since the courses prescrib'd have not alter'd
your state,*

*And no moderate methods will lessen your fat,
Go try a camp-life, let the ground be your bed,
Nor let sleep for a fortnight once settle your head :
For a month or a quarter be ty'd to a dearth,
And deny all relief from the fruits of the earth ;
Or repair out of hand to the gallies in France,
Which emaciates much more than a push, or a dance :
But if all these shall fail, and your labour's but waste,
You must hang your self up for a Bacchus at last.*

*Q. I've heartily laugh'd at the questions are sent ye,
Tho' those are in metre, there's scarce one in twenty,*

*Is fit to be laid at Apollo's bright shrine,
 Yet the mortals, no doubt, think their brats are divine;
 But I'll swear they're infectious, for I've got an itching,
 To be scratch'd by a muse, but the jades are a bitching,
 Not one of the nine will come at my call,
 Yet Apollo's brisk sons have lain with 'em all;
 You're fav'rites, and know all their frolicks and meetings,
 And therefore to you, Sirs, I humbly send greetings;
 May't please ye to give me your kind information,
 Where I may find ONE to supply this occasion;
 And back'd, if ye please, with a recommendation,
 And when I can get her to come at a whistle,
 Depend on my thanks in another epistle.*

*A. Were the muses such drabs, as your verses
 define,
 Without doubt by this time you'd lain with all nine;
 But those we converse with more modesty own,
 Deaf to invocations from rakes of the town;
 Shou'd we recommend you, it were but in vain,
 Till your virtues and morals more influence gain;
 When purg'd from the dross, with an innocent mind
 You approach, we'll engage, that their favours you'll
 find.*

*Till then, pray beware you provoke not their ire,
 For they punish with scorn, whom they will not inspire.*

*Q. Soon as I had sight on
 My beautiful Titan,
 Such pleasure my soul did possess,
 No more I look'd coy,
 But ravish'd with joy,
 Did the charming returner caress.
 Now my anger I own,
 Too warmly was shown,
 But since from true love it took being,
 Let Apollo excuse
 The zeal of my muse,
 And there'll be no more disagreeing.
 Tho' I to your court,
 Made early resort,*

And

*And began with the first to subscribe,
 Till the wiser were heard,
 I never appear'd,
 In the rank of the questioning tribe.
 At last I addrest,
 With a civil request,
 To which having had no reply,
 I scribbled again,
 But where it has lain,
 Mr. Mayo knows better than I.
 However he fail'd,
 So far you've prevail'd,
 That my muse by you is pregnant grown;
 Then quickly disclose,
 How you mean to dispose
 Of the brat ; for 'tis surely your own ?
 A. If the brat be our own,
 It will quickly be known,
 By its glittering amorous eye,
 Nor can such a spark
 Remain in the dark,
 Except in the center it lie.
 Nor Mayo ne'er fear,
 Wou'd keep it long there,
 He has not so warm a desire ;
 Lest the urchin shou'd chance,
 His heat to advance,
 And set all his paper on fire.
 As yet we ne'er saw
 The wandering boy,
 Nor know on what coast he is lost ;
 But if you shall find him,
 Pray whip him and bind him,
 And send him to us by the post.
 Q. You criticks of this dull and heavy age,
 Who drive old Saturn from the British stage,
 I would of you enquire what trade is best,
 And so I'll answer him that made this quest ?*

*A. Not that which most of pains and care will cost,
 Or wealth, but that which suits the genius most.*

Q. In the liturgy it is required, that children when arrived to a competent age, &c. should be brought to the bishop to be confirm'd, before they receive the Lord's supper; but thro' neglect of my godfathers and my self, I never was confirm'd, but have frequently receiv'd the holy Communion. Now this having raised a scruple in my mind, I desire your solution to this case of conscience, whether the ceremony of confirmation be still necessary, after communicating several years without it?

A. Since the solution of your question depends upon the necessity, as well as reasonableness of confirmation, and that too, not only as an order of our Church, but as an apostolical institution, we beg leave to lay the foundation, before we proceed to the superstructure.

Imposition of hands, (as confirmation is scholastically call'd) may so clearly be deduc'd from *Acts* viii. 14, 15, 16, 17. *Ch.* xix. 5, 6, that he who runs may read. In *Heb.* vi. 2. we meet with this memorable passage; *of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.* And here we have a double argument for confirmation, since as the laying on of hands is mention'd separately from the doctrine of baptisms, so the text is a gradual advance, according to the chronological series of the particulars included. And this receives an additional enforcement, if you compare it with our first quotation.

But since the opinion of the fathers, who liv'd in the nearest ages to the Apostles, is no small confirmation of our faith. *Tertullian*, *St. Cyprian*, and *St. Austin*, acquaint us, that this was the practice of the ancient Church; remarkable that passage in *St. Jerom*, where he introduces an heretick speaking thus; *Are you ignorant, that 'tis the custom, that hands should be laid on those that have been before baptiz'd? Dost thou demand where it is written? In the Acts of the Apostles.* But tho' there were no authority of Scripture to support it, the consent of the whole world would supply the deficiency of a precept. To which he makes his
orthodox

orthodox Christian reply ; *I deny not this to be the custom of the Church, that the bishop should take his progress, to lay his hands for the invocation of the Holy Spirit, on them who were before baptiz'd by the priests and deacons, in the smaller cities, at a remoter distance.*

And because Calvin's authority may have greater weight with some, we beg leave to represent his sense of it : This one place, (meaning *Heb. vi. 2.*) abundantly testifies, that this ceremony took its rise from the Apostles.

The most eminent presbyterian ministers have sufficiently commended this primitive institution. And Mr. Caryl says, *That confirmation would be perfective of the much desir'd and long'd for restoration of the Churches to their primitive purity.*

They that would know the full sense of the *Church of England* in so important an affair, may consult the end of the publick Baptism of infants ; the first rubrick at the end of the office for Baptism of those of riper years ; the title of the Church-Catechism ; the third rubrick after the Catechism ; the rubrick succeeding to it ; the rubrick at the end of the office for confirmation ; and Canons 60th, and 61st.

And now, since your question is distinct from what we have been insisting on, tho' founded upon it ; and since it may not be improper to say with the orator *Tertullius*, *that we be not further tedious*, to wit, at present we beg leave to refer the solution, you desire, to the next paper.

Q. Why do bugs bite some, and not others ?

A. As contemptible and vile a creature as a bug may seem to us ; yet this shews, that there is something in it, as well as in all others, which deserves our admiration : For if they bite one, and do not bite another, 'tis by reason of the exquisite texture of their organs of smell, which makes them apt to be differently affected by the different corpuscles, continually perspiring from different human bodies, and thereby to be determin'd either to stick to them, or pass over them untouched, according as their

blood may afford them a better or worse nourishment, and so may tend to the preservation or destruction of these little machines.

Q. Why the bones of an Anchove dissolve in hot butter, when the bones of other fish keep their species?

A. As the dissolution of some bodies by others, depends upon the proportion that is between the pores of the bodies to be dissolved, and the configuration of the insensible particles of the menstruum or dissolvent, supposing the small particles of butter to be so configured, as to be fitted to enter the pores of the bones of Anchoves, and not those of other bones, it must dissolve the one, and not the other.

Q. When was the last new moon; it being in the London almanack, on the third day of October, and in the Cambridge almanack, the second day of October?

A. Both the almanacks are right. But the reason of their difference is, because the one means the proper new moon, the other the vulgar one. The proper new moon is, when the sun and moon are in conjunction, which happen'd the 2^d instant, nine at night. But because the moon, while in conjunction with the sun, is inconspicuous, therefore the vulgar new moon is, when she advances out of the solar rays, and becomes visible, which astronomers call her Ortus Heliacus. And this happen'd the 3^d instant, 12 at noon.

Q. What are the excellencies and prejudices of coffee?

A. Coffee is a very great desiccative, it comforts the brain, dries up crudities in the stomach, and through its alcalious property, is wonderfully beneficial in scrophulous and scorbutical habits of body. Nor can we omit its inconveniencies in respect to some particular constitutions, as being subject to fur the stomach, engender obstructions, and to cause, rather than cure, (as some will have it) splenetical and hypochondriacal distempers.

Q. What's the difference between looking, gazing, and staring?

A. They bear much the same relation to one another

ther with the three degrees of comparifon, looking is, as it were, the positive, gazing the comparative, and staring the superlative degree. But lest the que-rist be no Grammarian, we must acquaint him, that to look is barely to view, to gaze, is to look earnestly, to stare, is to look with the highest degree of earnestness. But then we must observe, that to stare, not only signifies the intense degree, but also the manner of looking, namely, with widely open'd and extended eyes.

Q. I know a woman, whose eyes are of different colours; one light, the other dark, upon which I desire your thoughts.

A. We think it not at all improbable, as having seen some instances of that kind, and what is more strange, one eye half dark, and half grey; it being only a various, tho' uncommon formation of the iris.

Q. Why doth the greatest love when slighted, turn to the greatest hatred?

A. That contrary passion arises from a contrary opinion, which neglect and ingratitude give us, of the persons formerly belov'd, defacing all those beautiful ideas we before conceiv'd of them.

Q. Why are the finest thinkers, commonly observ'd to be the least ready for discourse, & vice versa?

A. Because the delights of contemplation engage all their faculties; they also weigh their matter before they utter it, which employs some time; often likewise their multitudes of notions, like persons in a croud, prevent one another, whilst the unthinking person throws out whatsoever lies uppermost.

Q. Parnassus has, (we're told) two tops,

One full of books, the other cups:

The one the mansion of the muses,

Th'other of Bacchus and red noses:

Which by a clear allusion shows,

That wit abounds, where claret flows;

As if the spirituous fumes of bottle,

Did brisker spirits raise in noddle,

Which flashing out in language neat,

Compose that glit'ring thing call'd wit;

*Then why ha'n't I got brighter thinking,
By m' elab'rate, studious drinking?*

A. The reason's this, as we account,
You ne'er ascended either mount:
And though *Parnassus* one allots,
For *Bacchus*, 'tis not due to fots,
But 'tis a place created fit,
To relevate the sons of wit;
Not such as deal in strolling verse,
Or crambo's only can rehearse:
Where *cups* and *tops* may pass for rhimes
And *musés* with *red noses* chimes:
Therefore, since this allusion's vain,
'Tis hop'd you'll ne'er allude again.

Q. Ye well-known offspring of the Delian God,
Which of the two burns with the brightest flame?
He, who within the bounds of reason loves,
Yet nothing wou'd refuse to please the fair,
Who slight's his kindness, and himself disdains;
Or he, who meeting nothing but contempt
From her whom he adores, through madness raves,
And often things impossible attempts;
By the fair sex, unwilling to be try'd,
We hope ye will impartially decide?

A. We think them rigid stoicks, who pretend,
That reason always flies approaching love;
He whose sound judgment can, unshock'd renew
His toils, tho' by contempt oppos'd and scorn,
And all th'artillery of cruel frowns;
A brighter and a nobler flame may boast,
Than those unfinewed youths, whose feeble brains,
Are discomposed upon the first repulse;
Their weak attempts, but to their scandal turn,
Their flame expiring, e'er 'tis seen to burn.

Q. Pray tell me, bright Phœbus,
Why *Novem Diebus*,

Young kittens and puppies want sight:

Since to me 'tis no Novum,

Birds hatch'd in an Ovum,

Do sooner discover the light?

A. The

A. The tallon-like features,
Of those sprawling creatures,
In the matrix disorders do raise;
Whence they're whelp'd e'er due season,
And that is the reason,
Their eyes remain clos'd for nine days.

Q. I am handsome and young,
As chaste as a nun,
My beauty cause many shy glances,
Wherever I come,
To church, or at home,
But no one, as yet, make advances;
My teens I am past,
In very great haste,
To get in the conjugal noose;
But I am afraid,
Unless have your aid,
My present intent I shall lose;
I court with my eyes,
A man who denies
His notice; how shall I discover,
More plainly my love,
(And modest to prove)
That I am his realest lover?

A. Since your end to obtain,
Common methods are vain,
Let Acontius his apple invite him:
And if that does not prove,
An incentive to love,
Be as studious from henceforth to slight him!

Q. The wretched world has nothing worth my care,
Now cruel Celia 'as caus'd me to despair.
That I the lovely nymph shou'd ever please,
To whom so long I've sacrific'd my ease.
But yet, before I bid my last adieu,
Apollo's sons, I'll have recourse to you?
Tell me, what med'cines can allay the smart,
Of deadly wounds, or heal a bleeding heart?

A. Alas ! Poor swain ! Thy hopes are now no more,
 The gangrene's mortal, that attends thy sore ;
 Nor can our parent, with his healing tribe,
 Effectual means to ease thy woes prescribe :
 In vain his godship *Panacaas* try'd,
 (For once those dolours did afflict his side)
 And though his pow'rs did oft victorious prove,
 Pythonick bays were forc'd to yield to love.
 Hence then no more *Apollo's* aid recall,
 But to great *Calia's* charms, a glorious martyr fall.

Q. If sons o' th' Delian deity you are,
 And worthy of the gods paternal care,
 Give your advice to an unhappy swain,
 Prescribe a cure for my tormenting pain.
 I am in love with a bright charming fair,
 As beautiful as spotless angels are :
 But she is with a generous fortune blest,
 And I of very little am possess'd.
 Which makes me fear she never will be mine,
 But still will at too great a distance shine.
 That she is cruel, I must not complain,
 She knows not, therefore cannot ease my pain.
 And I through fear my passion can't reveal,
 Nor let her know the torture that I feel:
 Therefore for ease I have recourse to you,
 And hope that you'll advise me what to do :
 Either how I shall love for love attain,
 Or else instruct me how to break my chain ?

A. If to her generous fortune she has join'd,
 The great addition of a lovely mind,
 A friend's advice from *Phæbus* you obtain,
 To drop your suit, before you meet disdain.
 Fortune, you say, has given you no command,
 Or thrown her favours with a sparing hand :
 And nature, we are sure with equal thrift,
 Leaves you no room to boast of any gift
 From her: What claim have you then? What pretence?
 To hope success in you, is impudence.
 Some humbler choice let your low genius prove,
 But hers is the reward of more deserving love.

On the taking of LISLE.

AT length the blow is struck, all Gallia feels
The blow, at which her haughty Monarch reels;
Struck, whilst his bravest troops beheld the sight,
Superior much by odds in ail but FIGHT;
By succours fed around, whilst our Allies
Through thousand toils and dangers snatch'd supplies.
Where Marlborough look'd, their courages sunk down,
Shock'd at the fate, which sat upon his crown.
Great Marlborough'——But now the trump of fame,
Grows hoarse in echoing round the globe his name.

Invincible Eugene, how shall we raise
Trophies and triumphs worthy of thy praise?
Who through incessant fires and bullets past,
Midst thousand deaths has reach'd the goal at last;
The ball which struck thy head ne'er stir'd thy brain,
Sure death to others. Thee it struck in vain:
Thy soul in spight of fate its mansion will maintain. }
Great Boufflers and his pow'rs, a nation brave,
(When forts and bulwarks may from danger save)
With art supply nature, to secure
His men insconc'd, which might an age endure,
Ply'd all their skill; but when in dreadful form
They saw the bold assailants fixt for storm;
And now they bravely must engage, away }
To further strength they fly, not dar'd to stay,
But to our champion yield the glory of the day. }

Q. Pray reconcile the seeming difference that is between those two expressions in the xxxiii^d chap. of Exodus, ver. 11. it is said, *And the Lord spake unto Moses face to face, as a man speaketh unto his friend.* And in the 20 ver. it is said, *thou canst not see my face; for there is no man can see me and live?*

A. The first is a figurative expression, and imports no more than that God entred into converse with Moses, engag'd in a friendly conference, and talked with him in a kind of familiar intimacy; so familiar indeed, that Moses as well as Abraham may be stil'd the friend of God.

Q. In

Q. In St. John xxth chapter, and the 22^d verse you will find that our Saviour breath'd the Holy Ghost upon his disciples: now verse the 24th you will find that Thomas call'd Didymus was then absent. I desire to know, whether you think Thomas receiv'd the Holy Ghost?

A. Thomas was at that time a subject incapable of that divine infusion, since he was little better *than an infidel, and denied the faith*; denied the article of Christ's resurrection, that principal doctrine of the Gospel; *it is Christ that died, yea rather that is risen again.* But we may probably suppose that he receiv'd the heavenly gift the Sunday following, when he express'd the sincerity of his faith, in this short but full confession, *My Lord, and my God.*

Q. Whether a person, who thro' his friends and his own neglect has never been confirm'd, but yet has been frequently a partaker of the blessed Sacrament, be oblig'd to be confirm'd the next opportunity.

A. Since (as we prov'd lately) confirmation is a necessary ordinance, nothing can supersede that necessity, which is not repugnant to its very nature and design.

But we are aware of an objection that may be started here. Confirmation is indeed (may some say) both a restorer and improver of that grace we receiv'd at baptism. But since a participation of the holy Sacrament is a restorer of that very grace we received at confirmation, why may it not be a bestower as well as a restorer of it?

But tho' this be a plausible objection, yet the necessity of confirmation does sufficiently confute it: for tho' to him who thro' an unblameable ignorance has neglected confirmation, or for want of opportunity has not been able to obtain it, the participation of the Sacrament may be an useful supply of that spiritual vigor, he would have otherwise receiv'd in that previous ordinance, yet that he who willfully neglects a positive institution, shall the next time he approaches the Lord's table, receive any recruit of his wasted strength, is what we dare not promise. If God bestow

flow unmerited favours on his creatures, shall he not choose the manner of bestowing them? Shall he not choose the conduits of conveyance? are we not contented to receive the divine infusion, unless we prescribe also the method of reception? but if we be unwilling to accept our Maker's bounty in his own way, we have reason to suspect, that he will not give it us in ours.

But tho' young persons who have never yet receiv'd the Sacrament, should obey the order of the Church, and wait for an opportunity of confirmation (if there be a prospect of it) before they venture to be present at so divine a banquet, it is yet enough for those who have already tasted the heavenly food, that they resolve to embrace the very next opportunity that shall present it self. And by virtue of so commendable a resolution, they may hope the mean while to receive such advantage from the holy Sacrament, as to grow in grace, and in the knowledge of our Lord Jesus Christ.

Q. God being incapable (because of the holy rectitude of his nature) of committing sin, I desire to know, whether you think the devil knew our Saviour to be God? if so, why did he tempt him to sin, when he saw there was not the least shadow of probability (no, nor possibility) of compliance?

A. Ignatius was of opinion, that the mystery of the incarnation was in his time a secret to the devil. But however that be, we have reason to believe, that it was so at the time of our Saviour's temptation, since so sagacious a being (as the devil must be allow'd to be, for ~~we are~~ not ignorant of his devices) could have propos'd to himself to tempt so glorious a personage to sin, as was so intimately united to the Divinity it self. But we must observe to you, that you have founded your question wrong, and make no distinction between the manhood and the godhead.

Q. Why the same idea does at various times variously affect us, and yet admit of no alteration in its self?

A. It must be allow'd an axiom in metaphysics,

as well as physicks, that the same thing may act differently upon different subjects. Since therefore our bodies which strangely influence our minds, are in continual fluctuation, and the inclinations of our minds are so apt to vary, according to the diversity of the external objects they are accustom'd to, it thence naturally follows, that the same idea, tho' in the same person, may yet at different times have different subjects to work upon. And therefore the fore-mention'd *axiom* is a solution of the question.

Q. What is the reason, that if a person has actually ascended a pair of stairs in the dark, yet as he supposes, he hath not, therefore lifts up his foot in expectation of more, the extended foot is struck with such force against the boards?

A. Because the fright so unexpected an event naturally occasions, disables him from performing a gentle demission of his leg. And as, unless we poise our bodies, their weight will depress the descending leg with the greater force, so by the same fright we are rendred incapable of such a poise.

Q. Whence proceeds that so constant formality of people bearing a sprig of rosemary in their hand when accompanying the obsequies of a deceased person?

A. That custom ('tis like) had its rise from a notion of an alexipharmick, or preservative virtue in that herb against pestilential distempers; whence the smelling thereto at funerals was probably thought a powerful defence against the morbid effluvia's of the corpse. Nor is it for the same reason less customary to burn rosemary in the chambers of the sick than frankincense, whose odor is not much different from the former, which gave the Greeks occasion to call rosemary *λίβανός* & *λίβανος*, thus.

Q. There is a lough in the North of Ireland, called Neugh, that a holly stick being put into, it is petrified in few years, and has no effect upon any other wood?

A. The disposition of the Holly to be petrified in the lough (tho' no other wood is) consists in the peculiar configuration of its pores, by which it is more
apt

apt to receive the petrefying particles of the water, and keep them so wedg'd in, that they constitute together but one very solid and hard body: whereas the same particles only slide upon other woods, or have a free passage quite through them, and so can cause no alteration.

Q. We find several islands not inhabited in the Indies, which abound with divers wild beasts, many of which are enemies to mankind: I desire to know how they first came there?

A. They must either have been carried thither by men (notwithstanding their enmity to them) as we see daily, that bears, lyons and tygers are brought over from distant countries, or else they must have swom thither; or we may suppose, that these islands were not always so, but made formerly part of the continent, which is certainly true of some.

Q. Why does tickling produce laughter?

A. Because, when tangible impressions pleasantly assault the fibres, the spirits implanted there are gather'd together and delighted: and this sensation is communicated by the nerves to the common sensory, whence the imagination and præcordia are in such a manner affected.

Q. What is the cause of the cramp?

A. It is caused by the evil disposition of the animal spirits, which being burthen'd with heterogeneous particles, and at length irritated, attempt an expulsion thereof, but being thick and viscous, and consequently more tenacious, are shut up within the fleshy fibres, and the longer detained in the expansion; or it may be imputed to the constriction or ill conformation of the tendons, whereby the reflux of the spirits from the muscular fibres is obstructed.

Q. Apollo, pray tell me, why people in fits are so much the stronger than when in their wits?

Sirs, if you can solve it, I'll say you deserve The name of Apollo, which fame will preserve.

A. Those fits take their rise from a nervous default, Which with frantick disorders the sick does assault:
And

And *that strength* we derive from the furious debate;
Which the spirits with humours offending create.

Q. I have a cousin left unto my care,
But so so witty, and but so so fair;
Yet the indifferent nymph's divinely crown'd
With that extatick charm, five hundred pound.
Attracted by its pow'r, three youths would wed,
With hearts as dogs nose cold, and brains of lead:
The first a boatswain, rugged as the seas,
Loud as a storm, and just as fit to please;
His softest courtship's like his midnight call,
You'd swear it was not talk, but eaterwaul;
For ever too th'amphibious sponge does drink,
And like his fellow beast, the otter, sink.
The next a proctor's clerk, a would-be-beau,
But nature, shape, and——All deny the show;
A cautious, distant lump, yet dares intreague
With tavern wench (his master's maid looks big)
With harmless sword, he struts a martial pace,
With clown in's mein, and coward in his face.
A taylor too, a sly informing knave,
Who only hunts the better game to have:
He's nature's fool-coat, stitch'd with saleshop care,
With grogam temper, and with buckram air.
Tho' all such wretched sparks, cuz will have one,
For oh! how dismal sounds to virgins NONE!
And three and twenty does for wedlock call,
(That maidenhead's grand climacterical)
Then penetrating Phœbus, tell me, which
My cuz shall hate, probatum, tar, or slich.

A. Sure some propitious star, with lustre bright,
Shone out, when cuz first visited the light;
Or such a glorious choice had never hapt,
Nor by five hundred pound such worthies trapt;
Each fraught with wondrous art (tho' slender brain)
Which like a Countess may your cuz maintain.
Tar, tho' with stench he fills the ambient air,
And polcat's sweet, to his effluvioms arc;
Tho' Wapping doxies swallow his returns,
And he at once for baud and brandy burns;

Yet

Yet he each *voyage* his effects *renews*,
As well dispos'd on *cuz* as on the *stews*.
Probatum may dispose of spouse for hire,
And when the gin has snapt some Country-squire,
In *Doctors Commons* sue for honour lost,
And thence gain more than board and bigging cost.

And then our mathematical *Sir Stich*,
With cross legs and shop-board join'd close to Br—ch;
By *remnants* and *bills doubly charg'd*, may raise
Enough to keep spouse glorious all her days.

Yet *Tar* we most prefer, for should he roam,
(Forc'd by his debts) the world is all his home.

Q. Is love, Sir, blind, or does he wink?

The first I'm rather apt to think:

If so, from what cause did arise

The little urchin's loss of eyes?

Some thus are pleas'd to solve the doubt,

And say, that folly beat 'em out

In his minority, when they

Friendly together were 'at play.

A. That love is blind, we plainly prove

From many blind effects of love;

But don't believe he lost his eyes

By folly, boxing, or surprize;

But that the *Gods* to mortals kind,

Determined he should be blind:

For could he see, the objects are

So very few amongst the fair,

Not one in fifty would remain

Within the compass of his reign:

And so that sweet amusement lose,

Which softens all within the NOOSE.

To Admiral LEAKE, on our late successes in the Medi-
terranean.

WHAT, tho' too soon the fading laurel die,
Since fresher boughs provoke the rival'd skie;
Time swiftly runs with an unheeded pace;
But thy more swift achievements claim the wondrous race.
Should

Shou'd *Phæbus* give the crown, your deeds require;
 With darling *Daphne* he must part intire.
 Y' *Italian* pow'rs, whom *Rome* would fain engage
 With force alli'd to prop her feeble rage,
 Can th' heated *Pontiff* guard your trembling shoar,
 Our cannons will his frightened bulls out-roar.
Sardinia *Ceres* on her *Charles* bestows;
Sardinia, where her fruitful offspring grows.
Neptune and *Mars* to him *Minorca* doom;
Mars, who no more defends his once espoused *Rome*.
 The watry God, ('tis what he does to few)
 His mighty trident he entrusts with you.

Q. In the 43^d verse of the xxiii^d chap. of St. Luke we read, our Saviour promis'd the thief that then was to suffer with him, viz. This day shalt thou be with me in paradise; whereas in the Apostles Creed are these words: He descended into hell; the third day he rose again from the dead, he ascended into heaven, &c.

How could he be that day in heaven, if, as the Apostles Creed mentions, he rose not from the dead till the third day?

A. It is an usual figure in the sacred Writings, to apply personality to either soul or body in a state of separation; and therefore Christ's soul upon its departure from the body, might advance to heaven, from whence it might afterward return in order to its reunion with that companion, which was not to see corruption: But tho' in our solution concerning Christ's descent into hell, we affirm'd that the text you mention could not be expounded of a paradise distinct from heaven with that firm assurance, as to ground an article of faith upon it, yet neither can we with firm assurance say, that it is not so. And if paradise may be expounded (as it possibly may) in the Jewish notion of the word, it wholly removes the foundation of your question. But you may take notice too (as we have formerly observ'd) that Christ does not say, thou shalt go with me into paradise (as tho' there were to be a local motion on his own part) but thou shalt be with me in paradise. And therefore,

fore, as Christ might speak the words with regard to his Divinity, so that Divinity might display it self to the departed saints in a separate paradise, tho' in a less proportion, as to be sure it would do in its heavenly residence.

Q. Reading in the xxxviiith chap. of Job, I met with the following verse.

Verse 8th. Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

Which said text plainly implies, that the sea was shut up in some womb, before the deluge.

I desire to know, what was that inclosed state of the sea, and what place or part of nature was that receptacle where it lay?

A. The word doors is a metaphorical expression, and denotes no more than that God restrain'd the sea with its proper boundaries, when he said to its proud waves, thus far shalt thou go, and no farther. And since the sea is contain'd in an extensive cavern, that cavern may very fitly by the same figure be stil'd a womb; expressions parallel to which you will frequently meet with in prophane authors.

Q. I am a young man, apprentice to an apo——y, and happening to fall in love with a relation (tho' not so near as debar us of marriage) yet she scruples accepting of me on that pretence; the old Gentlewoman her mother is for it, and introduces me into her company very often, but if I go to touch her, she makes all the wry faces imaginable, and says, what can't I sit still as others do; if I am alone with her she presently flies away?

A. If she be your cousin german, or related at a greater distance, we are apt to think that her scruple is but mere pretence, and that it is not the relation, but the person she excepts against. And then we must acquaint you that you will find it an hard task to overcome her wry faces and nimble retreats. But however, if the palm be worthy of contention, demonstrate the sincerity of your love by the constancy of your pursuit. And since Venus as well as Mars is an admirer of unshaken bravery, stand up against

all discouragements, and give her daily proofs, that even despair it self (tho' you'll say 'tis a paradox) cannot drive you to despair. And if after a tedious campaign you shall make no manner of advance, the poet will present you with a more cherishing cordial than any your master's shop affords.

Una salus miseris nullam sperare salutem.

Your only comfort is to hope for none.

Q. 1. Why a hare leaves less scent, when almost run down, than when first started?

Q. 2. Why a keen huntsman carries all before him, and leaves all behind him?

Q. 3. Why bucks make vaults to serve the does in?

A. 1. The scent of the hare consisting in some of the most volatile parts of his blood, continually perspiring out of his body; and there being a much greater waft made of them when he is in a violent motion, than when he is at rest, it necessarily follows, that when first started he must leave a stronger scent, than after a long run, because in his race those volatile parts have been faster expended than they could be recruited.

A. 2. Because as keen as he is, he is not however so keen-sighted as *Argus*, to see before and behind; neither is he so nimble as to move forward and backward at the same time.

A. 3. By the same reason that birds make nests to lay in their young; that bees and ants build small repositories and granaries to lay up their stores, since it is in all alike a necessary consequence of that wonderful structure of their bodies, by reason of which every species of animals does perform something peculiar to its kind, and by that declare the infinite wisdom and power of its Maker.

Q. I desire to know why the face swells after the tooth-ach?

A. Because the peccant humour is then transmitted from the interior to the exterior part.

Q. Why must persons that have any manner of cold upon them, have (for the most part) such an involuntary running from their noses?

A. Be-

A. Because by the constriction of the pores thro' cold, a quantity of ferous humours is collected in the brain, which for want of due perspiration are conveniently discharged thro' the passages of the nostrils, as being most obvious.

Q. Once more the weak Euthalia makes essay,
Once more to sing, before she leaves the day,
Before she quits this sad unhappy coast
Of bleeding innocence and virtue lost,
To pay those thanks (your due) with grateful mind,
For pious council, charitably kind.
With your advice my fainting soul complies,
And paves with sighs her passage to the skies:
Rivers of tears mine eyes minutely pay,
To purge my soul, and wash my stains away:
A contrite spirit, and a broken heart
In the sad consort bear a mournful part.
Oh! that hereby I may just heaven appease,
Whose benign smile would all my troubles ease?
For now my soul is warm'd with sacred fire,
And heav'n alone has every strong desire.
No lawless wishes in my bosom move,
No loose desires remain, no wanton love,
No more regret the perjur'd youth's disdain,
No longer sigh for his return in vain;
All my ambition now is to acquire,
To gain admittance in the heav'nly choir,
Where pious souls do their devotion raise,
And celebrate their bounteous Maker's praise;
Ravish'd with inward peace, supremely blest,
Soft joys alone reign in each peaceful breast.
Thus blest: no more shall sin or folly know,
But love divine will in my bosom flow,
Possess'd of all and more, I sought in vain below.

A. Sing on, sweet soul, be ever thus in tune,
And all uneasy thoughts will vanish soon;
Hark, how the heav'nly choirs in consort join,
More pleas'd with one return'd, than ninety nine,
Who never stray'd; a joy triumphant reigns,
When such with tears have wash'd away their stains.
Behold

Behold! above yond azure roof there dwells
A lover, whose extatick form excells
All fancy can create, or wit suggest,
The *source of light*, and *glory of the blest*;
With *open arms* and *smiles* prompt to receive
All who their trespasses sincerely grieve;
When once the force of his bright charms you know,
The joys and raptures from *his presence* flow,
You'll scorn the sully'd dull embrace of mortal here
below.

*Q. Supposing now, Apollo's sons,
Just rose from picking of goose-bones,
This on you pops; pray, tell me, whence
The custom'd proverb did commence,
That who eats goose on Michael's day,
Shan't money lack his debts to pay?*

A. This notion fram'd in days of yore,
Is grounded on a prudent score:
For doubtless 'twas at first design'd
To make the people SEASONS mind,
That so they might apply their care
To all those things which needful were,
And by a good industrious hand
Know *when* and *how* t'improve their land.

On a lock of hair, given by a young Lady to put in a ring.

NOT rich *Arabia's* precious stores,
Nor fertil *India's* golden ores,
Not all the wealth that crouds the main,
Can poise the treasure I obtain.
No more let *faithless Jason* own
That he *Medea's* favours won,
No more his gaudy prize set forth,
Of fond, imaginary worth,
'Tis I can greater things express;
'Tis I the *golden fleece* possess:
Such none before did e'er receive,
And none but *Chloe* *such* could give;

A pledge

A pledge, wherein does always move
The whole artillery of love;
Which o'er the passions bears command,
And sways my heart, and guides my hand:
Nor lives a Monarch, but would be
Petitioner to share with me.

Q. I am very well satisfied in the reasons for changing the sabbath; but can't conceive how the fourth commandment can be any ways obligatory to us that keep the first day of the week? nor how we can pray that God would incline our hearts to keep the fourth commandment, which enjoins the keeping of the seventh?

A. The precept, as adopted by the Church in her excellent liturgy, is to be taken in a qualified, in a restrained acceptance, namely so far as it is binding in a christian church. Nor can it seem harsh to understand it in so qualified a sense, since the creation of the world, so particularly specified in the fourth commandment, is the foundation of the christian sabbath, and we, as well as the *Jews*, solemnize a seventh day. (for so is one in seven in a constant septinary return) in memory of our Creator's resting from all his work which he had made.

Some learned men object it to the *Jews*, that they are unable to produce any pregnant evidence, that their sabbath was the seventh day from the creation of the world. And in case it be not the seventh, they, as well as we, must understand the commandment in an applicative sense; and yet we may be sure, that an all-wise God would never prescribe a law that should be improper and absurd.

Before the *Jewish* law was given, all nations (when made acquainted with the divine injunction) were oblig'd to celebrate a sabbath in obedience to what God enacted immediate to the creation, when he blessed the seventh day, and sanctified it. And yet, if all nations were to keep holy that very individual day, that immediately succeeded to the six days creation, the sabbath would have begun in different places, at different hours, throughout the whole compass of

their civil day. But we cannot think, that they would be oblig'd to begin the sabbath at such improper hours as many of them must have done. If therefore their sabbath had commenc'd (as we suppose it would) at the beginning of their civil day, they must necessarily have taken that very law they acted by, in a limited acceptation; and yet sure they might have said of such a law as was the sole occasion of their practice, *Lord, have mercy upon us, and incline our hearts to keep this law.*

Q. Mat. i. 16. *And Jacob begat Joseph, the husband of Mary. And Luke iii. 23. Joseph, which was son of Hely. Now, which is the true meaning of the Evangelists, as to who was Joseph's father?*

A. Some learned men are of opinion, that as St. Matthew presents us with Joseph's genealogy, with regard to his own descent, so St. Luke describes the pedigree he claim'd in right of his wife. Others are persuaded, that both the Evangelists give us Joseph's genealogy, the one his *natural*, the other his *legal* one. For as it was enjoyn'd by the *mosaical* institution, that when an elder brother died childless, the younger should raise up seed to his brother, so it is suppos'd, that *Hely* dying without issue, his younger brother *Jacob* raised up seed to him, when he begat *Joseph*; and therefore agreeable to this opinion *Jacob* was his natural, and *Hely* his legal father.

Q. *Sin is the transgression of the law, the law was not before MOSES; ergo there was no sin before MOSES?*

A. Your syllogism is a piece of sophistry, and consists of more terms than it ought to do; for the term-law, which you make the predicate of your major, and the subject of your minor, is an equivocal word, and signifies both the law of nature, and the law of *Moses*. Now, as the former was before *Moses*, so sin was then the transgression of the moral law, a law written upon the fleshy tables of the heart.

Q. *May I lawfully marry my godmother, or not?*

For if I may, I'll lose no time,

If not, I must and will decline.

A. The

A. The Romanists will not allow it, because they say there is a spiritual relation between a god-mother and a god-child. But how such a spiritual relation should forbid true banes of matrimony, we see not. If we Protestants join issue with the Papists in this particular, we must affirm also, that it is unlawful for a parishioner to marry the pastor of her parish, for there is as near a relation in spirituals between the clergy and their parishioners, as between god-parents and god-children.

But we may tax th' unequal bed,
E'en where 'tis not a sin to wed.

Q. About three years since I came acquainted with a young Gentleman, who after he had corresponded with me some time, made professions of love to me, which continued for about a year (I liked him very well, and his circumstances) wherefore, you may be sure, I made his passion all modest returns I was capable of; but after that he grew more cold, and has continued so ever since, yet will not quite break off his correspondence with me, but still visits me with other company; and if there ever happens to be any person present, he suspects him to be his rival, and the whole company immediately perceives an unusual uneasiness in his countenance; yet will he not renew his passion, or shew the least continuance of his love; for had I hopes of that I would refuse all other offers. Then teach me, divine Apollo, how to fix this inconstant, or at least to cure myself?

A. The Gentleman's jealousy is an argument he still retains a passion for you, the cause of his seeming indifference may arise from his easy access to you; the difficulty of the attempt generally enhances your opinion of the purchase; therefore we advise you positively to deny his admittance upon a just accusation of his levity, whilst you give a modest liberty to others. If he has a spark of affection left, this will blow it soon up into a flame; but upon his re-addresses (which we doubt not you will meet with) be very cautious how you surrender, without sufficient hostages, to secure against a relapse.

*Q. With anxious thoughts and with despair oppress,
 I sue to you to have my griefs redrest;
 Scarce can my tim'rous tongue my grief relate,
 Or words express my too too rigid fate,
 The subtle god of love's unerring dart
 By magick sent, has pierc'd my tender heart.
 No anodine can mortal man invent,
 That yields a moment's ease, or hour's content.
 The fair Belinda has inspir'd my soul,
 And who of mortals can her charms controul.
 Such magick glances from her eyes, such grace
 Appears in every feature of her face.
 That those I can no more express than Jove
 Merit or claim a right to half her love.*

*A. Audacious mortal, how durst thou prophane
 Belinda's beauty, with attempts so vain;
 What hopes canst thou presume, when even Jove
 Wants merit to partake of half her love?
 Change then to servile awe thy impious claim,
 Lest from her eyes she darts a subtil flame,
 Destroys thee quick, and leaves thee nothing but a
 name.*

*Q. 'Tis you, dear youth, that I aspire to know,
 'Tis you, from whom such charming numbers flow:
 Your love I blushing ask; my trembling quill,
 Conscious of guilt with pleasing torture fills;
 My almost fainting soul, wing'd with desire,
 Till I the prize, the long'd for prize, acquire.
 But e'er the time and happy place I choose,
 This boon I supplicate you'll not refuse,
 Will you a dear associate please t'allow,
 As witness of my joy and of our vows?*

*A. No vows, dear Theodora, of our loves,
 A vow restrains, where liberty improves;
 Where inclinations do not strongly bind,
 All formal vows will prove, alas! but wind;
 And witnesses are but litigious snares,
 Who truly love, despise those vulgar cares;
 Effects of mean distrust, our brighter fires
 Shall have for witnesses our own desires.*

*Q. Directions I humbly beg of your worships
How to deal with a gang of impertinent gossips,
Whose ridiculous prattle and bantering flame
Have impos'd on my person detraction and shame;
A private affront upon one of their crew,
On me, has their malice and hatred drew.
They falsely avow it, 'twas innocent I,
Tho' with solemn assertions the fact I deny.
If in art there's a power so strong, to with-hold
Their opprobrious tongues, or their will to controul;
Ye Britains impart it, oblige the whole nation,
Not only the present, but late generation.*

*A. In vain all attempts will most certainly prove,
When Juno's loud tongue has out-thunder'd e'en Jove,
Their sex we must charge, e'er you we'll restrain,
For whilst they are women, detraction will reign;
Yet judge them aright, and this comfort is found,
Esteem all their prattle as only a sound.*

In God's presence is fullness of joy.

WITH thee in Phalaris his bull I'd sing,
And vie the chanting mistress of the spring.
In midst of penury I'd nothing lack;
Nay, hug my fate, tho' stretcht upon the rack.
Center'd in raging fire I'd scorn to move!
Yet feel no other flames than those of love.
Th'exploded stoick I'd no more deride;
But in his darling *Apathy* would pride.
Yet oh! I'd limit this to absent pain;
For raptures in my panting soul would reign:
Should a *Domitian* meditate my toyl,
And plunge me whole into the boiling oil;
From *beatifick vision* would accrue
Such pleasures as the tyrant never knew.
He'd storm, and me for very spite release,
That flooding joys might with his tortures cease.
Down into hell I would to thee repair;
Hell is no longer hell, while thou art there.

Q. St. John, in Rev. vi. 9, 10, 11. gives us an account of opening the fifth seal, where he saw under the

altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled, I would desire to know the meaning of the fifth seal, and what is meant by under the altar; for in my opinion it should signifie a place of separation, not a place of purgation; a paradise, as I take to be St. Luke's meaning, chap. xxiii. ver. 43. a place of felicity, where good men enjoy a reward sufficient for all their tryals and sufferings they have endured for the sake of Christ, though not that full fruition of happiness, which God has promis'd thro' the merits of Christ, to bestow on them.

A. The Romanists themselves will not alledge the passage in vindication of a purgatory; for they allow it the glorious privilege of the martyrs (who are the very persons mentioned by St. John) not to go to that place of torment. But as we have more than once acquainted the world, that we allow not of a paradise in any other notion, than as synonymous to heaven, so the meaning of the passage is, that the bodies of the martyrs shall not be raised out of their mouldring dust, till the consummation of all things; when all the martyrs, that shall ever have been, shall rise together, and receive the completion of their now partial bliss. And parallel to this are those verses in the Hebrews, And these all having obtain'd a good report thro' faith, receiv'd not the promise; God having provided some better thing for us, that they without us, should not be made perfect.

Under the altar, may no more than figuratively signify that the present state of the martyrs in heaven, is no better than an obscure condition, if compar'd with the glory that SHALL be reveal'd; reveal'd at the resurrection of the just.

Q Whether

Q. Whether you think the leper, Mark i. (to whom our Saviour, ver. 44. said, see thou say nothing to any man) who went out and blaz'd his wonderful cure, and (I suppose) the manner and the person by whom it was done, greatly sinned?

A. It was no doubt a sin, to disobey so divine a person as had perform'd so miraculous a cure upon himself: but then we cannot say that the sin was great, since he did it with a good intention; did it out of a generous gratitude, as being willing that the world should know *what the Lord had done for him*, and that every mouth might be fill'd with his benefactor's praises; nay, and he might fancy too, that silence was enjoin'd him out of an humble modesty, and that therefore he was the more oblig'd to act the herald, to proclaim the modest, the humble *Jesus*. And if this were his persuasion (as probably it was) whatever were his sin, it was a sin of ignorance. And therefore, notwithstanding the sin he might be guilty of, he may yet be allow'd to say, that *his praise is in the Gospel*.

Q. What is meant by the sin of uncleanness, mention'd in Gal. v. 19?

A. We suppose the foundation of your question to proceed from your observance, that adultery and fornication are previously taken notice of. But to remind you, that there are uncleannesses, abominable uncleannesses, separate from the sins of adultery and fornication, and to make the Apostle his own expositor, we refer you to *Rom. i. 24, 26, 27*. But there are other uncleannesses, which we forbear to mention, since they should not *be once named among us, as becometh Saints*: for it is too evident to be denied, that it is a shame even to speak of those things, which are done of some in secret.

Q. Who was the compiler of the Acts of the Apostles?

A. The preface to St. Luke's Gospel, and that to the Acts of the Apostles, acquaint us, that the same person was the author of them both, namely *Luke the beloved physician*. For as he dedicates his Gospel to the

most excellent Theophilus, so he not only dedicates his Acts to the Apostles to the same Theophilus, but reminds him of his Gospel too, the former treatise have I made, oh Theophilus, of all that Jesus began both to do and teach.

Q. If a man dreams he commits fornication, or blasphemes God in his dream, shall it be imputed to him as a sin?

A. He may assuredly expect to be the man unto whom the Lord imputeth no sin upon that account, unless his dreams proceed from the natural tendency of his waking thoughts.

Q. If a man makes an oath, being urged to pay money, or do any other matter by a time certain, which oath he violates, is lying not in his power to perform by the time allotted. Pray, answer whether this be a crime, and if a crime, how far criminal?

A. It borders on the guilt of perjury (if not the very guilt it self) to oblige our selves by the solemnity of an oath to the performance of that which we cannot be infallibly assur'd will be within the compass of our ability, even tho' afterwards we should actually perform it. Such oaths therefore (when proper to be taken) should always be accompanied with necessary provisions; but if the Querist for want of power has fail'd in the performance of the oath, with regard to the payment of a sum by such a time, the best reparation he can make, is to pay it as soon as possible.

*Q. Sure, when I enter'd on this mortal state,
Some baleful star, malignant o'er the orb
Disastrous influence shed, or dire portent.
For my revolving years, pregnant with woe
Have past, without the very dawn of joy.
What tho' no pain enervate shakes my frame,
Nor want penurious, bane of human bliss,
The cause create of these my joyless hours:
Yet do detractions false my soul oppress,
And all my just designs abortive prove;
But that which most my troubles aggravate,*

I am

I am defam'd by him I thought my friend,
 Who by insinuations base has rais'd
 A blasting scandal of my spotless fame,
 O! let your wise unerring precepts guide
 A youth dejected with the frowns of fate;
 Direct him how to chuse a faithful youth,
 Whose balmy friendship may alleviate
 His anguish, and dispel what caus'd his drooping state.

A. Tho' foul detractions fully your white name,
 And by a friend, malevolent, traduc'd;
 Yet innocence affords divine relief
 By giving sweet reflections to the mind,
 Healing with richest balm th'imaginary wound.
 Not to be conscious of an act malign,
 Is joy above description, pleasing dreams
 Shall sooth your nights repose, and gild you
 ing hours,

What tho' mistaken in the fatal choice,
 You took a friend insidious to your arms!
 The slander will return upon his head,
 And loads of shame his guilty soul depress.
 Whilst you, tho' for a time by clouds obscur'd,
 Shall rise like virgin influence, and shine
 With rays of virtue, then let reason guide,
 And long experience fix your choice divine.
 Let the just youth, whom you would make a friend,
 With piety and honour be replete,
 Whose steddly principles with friendship joyn'd,
 May heal the wounds of your disorder'd mind,

Q. Was the world created with God's omnipotence? *was writ by me in Latin thus, Utrum Deus mundum creaverit cum omnipotentia, nec ne? the true sense of the question being, Utrum Deus mundum creaverit cum tota ejus omnipotentia, nec ne? the particle tota being omitted, it might render it less intelligible to those who did not consider, that tota and omnis were synonymous terms. A friend of mine translated the question for me in my absence, but he not being either a divine or an Englishman, I hope I shall not be answerable for his bad sense.*

A. The omission you was guilty of, makes a signal difference in the nature of the question; for as God does every thing (how small soever) with his omnipotence, so in no action (how great soever) does he exert his whole omnipotence. To say that omnipotence is put upon its utmost stretch, is a palpable contradiction; for if ever it be put upon its utmost stretch, it follows that it can proceed no further. And sure a *bounded omnipotence* is no omnipotence.

Q. 1 John iv. 12. Exod. xxxiii. 20. 1 Tim. vi. 16. *No man hath, or can see God; and yet in Gen. viii. 1. God appeared unto Abraham; and in Deut. v. 24. He shewed himself to the Israelites. I desire to know how these texts can be reconciled?*

A. When the Scriptures say that God appear'd to *Abraham*, we are not to suppose, that he discover'd to him his very essence, which is an immaterial substance, and therefore invisible to a mortal eye. No, we are to understand no more, than that God display'd some visible tokens of an invisible presence, which the *Jews* call the *divine Shekinah*; and therefore, tho' he exhibited his glory to the trembling *Israelites* in a magnificent, a stupendious manner, yet it was but a material glory, but a faint resemblance of his real glory, and therefore short, infinitely short of that *Glory which shall hereafter be revealed*: for tho', while in this veil of flesh, we can discover no more of God, than what the Scriptures represent as his *hinder parts*, yet when *mortality shall be swallow'd up of life*, we shall then see him *face to face, see him as he is*.

Q. Can a clergyman demand sythes in any number under ten?

A. Of corn, hay, &c. he can make no demand under the number specified: but of living creatures, though there be but seven, yet one becomes his due.

Q. The charmingest creature
With loveliest features,
That e'er any mortal did see,
Lives just cross the way,
So that every day

I am taken up in viewing her beauty.

She's

*She's as bright as the day,
 As charming as May,
 And amiss nought in her I find;
 By night and by day
 In my closet, at play,
 She is never out of my mind.
 I have a great mind,
 And long have design'd
 With an humble suit to accost her;
 But being unskill'd
 Love's nice shield to wield,
 I'm afraid I should be deny'd, Sir:
 But now, if Apollo,
 Whose parts are not shallow,
 Me quickly some advice will lend,
 What properest means are
 For the gaining the fair,
 I'll praise him for e'er without end.
 A. If you love, as you say,
 The fine last cross the way,
 And hope by your passion to move her,
 You must flatter, caress,
 Sigh, ogle, and dress,
 And play all the tricks of a lover.
 Tho' fools ridicule,
 Still keep to this rule,
 You'll find your account in't hereafter;
 Since show has oft hit,
 When good sense and wit
 Have fallen more wide of the matter.
 Then with courage advance
 Like beau in romance,
 And dazzle her eyes with that glory:
 The when and the where
 Will quickly appear,
 And then there's an end of the story.*

*Q. Ye transcendent sons of radiant light,
 Whose nobler souls an humble swain invite,
 To ask a question, if your godships please,
 A nod will do, and set his mind at ease.*

'Tis where content and friendship may be found?
 I long to find them, and have look'd around
 The world, and plough'd rough Neptune's watry brow,
 But have not found them, nor I can't tell how.
 Does earth possess the ever blessed pair,
 Or if not so, ye sages, tell me where
 They dwell; I'd leave the world and soon be there.

A. In vain, alas! about the world you roam,
 To find content, which must be found at home;
 To wealth and pleasures never have recourse,
 The first brings only cares, the last remorse;
 Your wishes and your loose desires restrain,
 And soon the valuable prize you'll gain.

But friendship by strict search will ne'er be found,
 'Tis chance must throw you on that happy ground;
 When sympathizing souls together meet,
 They'll both exert their faculties and greet;
 No symptoms, signs nor marks they'll want to know,
 But naturally to each other flow;
 Leap to imbrace and suddenly unite
 In clear identity, like beams of light.

Q. To you, O learn'd Phœbeans, I dare own
 I love; but dare not let that love be known
 To the fair maid who has the conquest won.
 When first I saw her, I no charms could find,
 But what might well belong to womankind.
 Her talk was witty, easy was her stile,
 Sweet was her voice, and charming was her smile.
 Her face, neck, breast, her shape, her gate, her air,
 I saw with joy, but thought no danger there;
 For they compleas in one or other ev'ry day appear.
 Such common charms she had a thousand more,
 But I had seen 'em all elsewhere before.

Yet when I enter'd on a stricter view,
 Ev'n then all rapture in the search I grew.
 In ev'ry charm so vast a lustre shone,
 It dazzled brighter than the noon-day's sun.
 'Twas then, alas! 'twas then in vain I strove
 To avoid the arrows of the god of love.

*All ways I tried the conflicts to maintain,
But love resolv'd the victory to gain.
In vain I summon'd reason to my aid,
Love was victorious, and that phantom fled.
Something she has, which renders her so far
More beautiful than other women are,
'Twould be almost a sin to make compare.
She is, but oh! I cannot tell ye what,
Think all that's charming, and she merits that.*

*Now say Phœbeans, grant your generous aid,
Advise me how to gain the lovely maid.
Already several ways I've tried in vain,
Whilst I've been teaching her to guide the pen.
Her jealous mother (for her father's dead)
Sets spies, who tell her ev'ry word that's said.
Therefore in copies I express my mind,
But she inapprehensive is, or cruelly unkind.
To guide her hand I shew officious care,
But 'tis to sigh my passion in her ear.
These too do vain and ineffectual prove,
Nothing, I fear, can soften her to love.
That you alone, sagacious Delians, know,
For nothing surely can be hid from you,
Therefore advise me quickly what to do.*

*To follow you I with impatience wait,
Command me any thing, except to hate.*

*A. In vain, fond lover, you implore our aid,
To soften into love the cruel maid,
For all Apollo's arts have fail'd to move,
And he himself has been a slave to love.
Yet we can pity, tho' not give you ease,
Since you're afraid to cure the fond disease.
Try all those arts which Cupid does inspire
Those vot'rys with, for all that feel his fire
Have brightest views of love, rais'd by their strong
desire.*

*Cold as Lucretia should the charmer prove,
Gold and address will warm her into love,
And flatt'ry well apply'd the hardest heart will
move:*

Use all your skill to please with studious care,
 Observe the eyes and actions of the fair.
 Till some unguarded minute does appear;
 Then press your suit, that happy time improve,
 And leave the care of your success to love.

*Q. Ye sons of Apollo,
 Whose dictates I'll follow,
 Believing you'll friendly advise me
 Which way I must walk,
 That for actions and talk
 The world may never despise me?*

*A. That your words and your ways
 May merit true praise,
 Keep innocence, Sir, we advise you;
 For if that appears,
 You may shake off your fears,
 The world can never despise you.*

*Q. Me bred amidst the noise, the constant cares
 And gainful pains of mercantile concerns
 Love hath at last o'ertaken, now no more
 My thoughts on floating wealth expected home,
 On tardy payments, or too hasty claims,
 But on Clarinda's bright perfections dwell:
 Now with a sullen dulness I receive
 Once grateful tidings of arriving ships.
 Now I neglect what's owing to demand,
 Nor think what I must pay when duns appear,
 All those affairs forgotten, in my mind
 Clarinda's fix'd; whom if I gain not soon,
 To loss of her I poverty shall joyn.
 Perplexed thus, till pointed out by you,
 I wait to know what course I must pursue.*

*A. Since Me's concerns are left at six and sev'ns,
 His mercantile imploy runs retrograde,
 Clarinda flies, and poverty pursues,
 And love ne'er smiles upon departing wealth;
 In vain your present hopes do all appear,
 Yet to proceed, and make all fly, we judge
 Your wisest course, until you're quite reduc'd;
 Your wits (your hopes all vanish'd) may return
 To foreign coasts urg'd by necessity,*

You

You then may quite forget *Clarinda's* charms,
Or by retrieving wealth retrieve her heart,
Whilst more auspicious stars smile on your fate,
And you recover what seems now too late.

Q. I was lately in company with two sisters of equal and eminent beauty and sense ; both receive my addresses very respectfully, and have an equal share in my heart. It is certain I can't have them both, therefore desire your advice, what I ought to do in this case ?

A. Since your heart is equally divided between the two sisters, you cannot with justice pretend to either, for we presume you expect a whole heart in exchange for your half of one.

Q. By what marks shall I know a true friend ? And how may I distinguish him from a false one ?

A. You will know your true friend by his appearing, lest your friend, we mean, by not using those protestations of friendship, which the false one abounds in. He will assist you, where it is essentially for your good, and sometimes best assists you, where he declines his assistance, that is, when he foresees the consequences are to your detriment, whereas the false one seeks to please your appetites, without regard to the conclusion. But where great subtilty assists falshood, vice will so exactly ape virtue, that the distinction will be difficult. The most certain opportunity you can have for discovering the real from the impostor, is in necessity ; but even then you must be cautious how you make a judgment thereof: For the seeming friend may act for ostentation, from future prospect of retaliation, or some other self interested design : But he that then assists you privately, even without your own knowledge of the author of the benefit, who lets not his right-hand know what his left-hand does, him you may safely conclude your true friend.

Q. Could a man marry the twins, and not be guilty of polygamy ?

A. If the meaning of polygamy is to have more wives than one, and twins signify more women than one, certainly it is polygamy to marry the twins.

Q. I having a very infirm constitution, foul scorbutick blood, frequent bilious cholicks and weak nerves, ask your opinion, is green tea with milk good for me?

A. 'Tis doubtless very proper in such cases, and especially by the addition of the milk, which renders it more powerful, in blunting the acid points of the bile, whose irregularity, (perhaps) may occasion the rest of your disorders.

Q. A certain Gentleman put some spiders into a viol, which having stop't with a cork, and tied over with a bladder, sealed down; in some time after he observed maggots to breed from the putrifaction of the spiders, I beg your help to shew how the privation of air, which caused the death of the spiders, should suffer the production of those insects?

A. How close soever the viol were stop't, there was not an entire privation of air: And a less quantity might be sufficient to permit the maggots to advance into living creatures, than was sufficient to continue the grown spiders in life. And this appears from the small portion of air in humane, as well as other foetus's, enjoys in the womb.

Q. Whence proceeds the diabetes?

A. The diabetes proceeds from a loose contexture of the blood, whence there is a perspiration of the serous particles from the grumous ones, so that their embraces thus broken, the former flow plentifully through the most open passages of the reins: Nor may we improbably derive this distemper from the ill conformation of the reins, the lymphatick vessels being too wide and open, easily receiving, and swiftly transmitting the serous liquor, without obstruction.

Q. I hope you'll be kind,

As to others I find

You have been, and counsel will give

To a tim'rous maid,

Who's sluggish, not staid,

That with comfort henceforth she may live.

One offers, indeed,

Whose years mine exceed

Much

Much his love : He makes me believe,
 He cannot subsist,
 Unless he be kiss'd
 By me, and none else will receive ;
 Besides, he's wealthy,
 Strong, hail, and healthy,
 And coffers replete he may leave,
 But a num'rous knot
 Of children he's got,
 Which I fear will cause distaste and grief.
 Shall I endure the curse,
 For better for worse,
 To cloister my self in a cell,
 Or shall I be brisk,
 Still running the risque,
 Of leading old apes in hell ?
 A. Some risque must be run,
 Whatever is done,
 For nothing on earth is secure,
 Nor is there a state,
 But early or late,
 You nothing will need to endure.
 If your fortune be small,
 Or nothing at all,
 And he does in riches abound,
 Tho' the children may grieve ye
 His wealth will relieve ye,
 And therein the comfort be found.
 But if you have plenty,
 And not above twenty,
 We think it much wiser to tarry ;
 And hold your self brisk,
 To run t'other risque,
 Nor fear but you'll happily marry.

Q. I entreat your advice to a poor unhappy soul, that
 is reduc'd to very unhappy circumstances, thro' losses and
 compassionate kindness to others ; and is now in despair.
 The Almighty's hand has been long heavy upon me, inso-
 much that I am now at a loss what course to take, other-
 wise than the only remedy of destroying life. 'Tis much
 my

my grief, fearing the Lord hath cast me out of his favour. Likewise I can't bear, that any one shou'd suffer by me ; and yet I cannot avoid it.

A. Since you are tortur'd with the bare suspicion of having lost that favour, which *is better than life it self*, we wonder, that it shou'd enter into your thoughts, by so heinous a transgression, as that of self-murder, to bring inevitably upon your self the very object of your fears. Are you fearful of an Almighty hand, and yet can think of daring the divine displeasure ? Do you dread an exclusion from the beatifick vision, and yet are willing to exclude your self ? Are you in a kind of agony, lest *the pains of hell shou'd take hold upon you*, and yet are desirous to be tormented *before the time* ? To tremble at *the terrors of the Lord*, and yet to call a rushing headlong into eternal flames the only remedy, are inconsistencies.

Has your contemplation upon a future state occasion'd your despair, dismiss your over sollicitous concern, banish your unreasonable fears, since it is within your power to make provision against *the evil day* ; since he, *with whom you have to do*, is a merciful, a gracious God, a God not so strict to mark *what is done amiss*, as that frail mortality shall not be able to abide it : Affront not him, who died for you ; who is ever ready with extended arms to receive, to embrace the returning sinner. Affront him not by an under-atement of his merits, by a despondence of his mercy : Sure a rigid Saviour, a severe Redeemer, are inconsistent terms.

But why does your temporal unhappiness so much aggravate your sorrow ? Do you think, that God distinguishes his favourites by temporal enjoyments ? Where then are those, *who were stoned, were sawn asunder, were tempted, were slain with the sword* ? Where are those, *who wandered about in sheepskins and goatskins, afflicted, tormented* ? And yet observe the character the mouth of truth has given them ; *of whom the world was not worthy.*

But

But are you under a concern, that you are not permitted to enjoy the good things of life? Alas! One wou'd be apt to think, that a man so wonderfully sollicitous for eternity shou'd overlook the world, despise the momentary scene, be willing to drink of the cup, which his Saviour drank of, willing thro' many temptations to enter into the kingdom of God.

What you say of others suffering by you; since it may refer to different circumstances, we wou'd desire you to explain your self upon the matter; and then we shall endeavour to give you satisfaction as well in this as in any other thing desir'd by so disconsolate a Quercist.

Q. Reconcile the words of our Saviour, and the assertion of St. Athanasius.

In the 28th verse of the 14th chap. of St. John's Gospel, Christ says, my Father is greater than I.

St. Athanasius (in his Creed speaking of the blessed Trinity) says, the whole three persons are co-eternal together, and co-equal.

A. When one person in the Trinity is said to be greater than another, this is to be understood, not absolutely, but in a certain respect only. The Father therefore may be stil'd the greatest, in that he is the fountain of the Deity; the Father and the Son may be stil'd greater than the Holy Ghost, in that he proceeded from them both. And yet the three persons are coequal together, in that the Father communicated to the Son, the Father and the Son communicated to the Holy Ghost, an equality of all perfections.

Q. How God can be said to be merciful, mercy being the mitigation of justice, of which his pure nature cannot be capable, seeing whatever he wills, is just, and so he cannot be thought in any thing in which he wills, to recede from justice, and so can no more properly be said to be merciful, than one act can be both the law and the mitigation of the law.

A. Your question arises from your not considering that there are two sorts of justice, vindictive and moral justice. To recede from the latter is a mighty im-

imperfection, and therefore incompatible to the divine nature; To recede from the former in a glorious perfection, and therefore not incongruous to a perfect being.

Q. Two countrymen sell two sorts of corn, A, 6 bushels; but B, receives for his corn 20 shillings: And B, says to A, If we add the number of my bushels and your shillings, the sum will be 28 s. A answers, and if I add the square of my shillings to the square of your bushels, the total will be 424. The question is, how many bushels B sold, and how many shillings A received?

A. Since the corn, which the two countrymen sell, are of different sorts, and consequently of different prices; and since withal you acquaint us not, whether *A*, or *B*, has the best corn, there can nothing more be done than to divide the 28th into 2 such parts, as that the addition of the squares of each may amount to 424, therefore the 28 must be divided into 18 and 10. But whether the greater number be the shillings belonging to *A*, or the bushels belonging to *B*, it is impossible positively to affirm for the foresaid reason. But since the allotment of 18 to the shillings of *A*, and 10 to the bushels of *B*, is most agreeable to the present price of corn, we conclude that allotment to be not improper.

Q. Whether glass is subject to decay by process of time?

A. All things are subject to decay, unless always extrinsically supplied, which is incompatible to glass. But the decay of glass is so slowly gradual, as to be imperceptible. But tho' it were more perceptible in progress of time, yet its brittle frame allows it so short a duration, that we cou'd scarcely make the experiment.

Q. Who was the inventor of wine, where and when?

A. Noah is the first we read of, that planted a vineyard, and drank the wine thereof. For prophane histories give us no tolerable account of occurrences so early as the days of Noah. This particular is related of him immediately subsequent to his descent from the ark: And therefore we may suppose, that
it

it happen'd not long after the flood. To know where he planted his vineyard, we must consider where the ark rested: Namely, upon mount *Ararat*; which, as some suppose, is a mountain in *Armenia*. But others think (and with more probability) that it is the same with mount *Caucasus* in *Mingrelia*. But since we may suppose he immediately descended from the mountain, and perhaps travail'd somewhat further before he settled, so he might first make the delicious liquor in *Xensi*, the most north-west province of *China*.

Q. What is the reason of a man's hair growing grey, there being several instances of some being so at 20, and of some being as grey at 30, as others at 70 years.

A. This untimely alteration of the hair, seems to arise from the predominance of phlegm in that juice that nourisheth the hair; whence the hairs of the head and face soonest turn white, because the brain mostly abounds with pituitous humours.

A Pastoral occasion'd by the death of his royal highness the PRINCE. Dorinda and Silvia.

Dor. **W**H Y mourns my *Silvia*, why these flowing eyes,

This heaving breast, and these heart-piercing sighs,
Is *Coridon* unkind? Or have your sheep
(Neglected) stray'd, whilst you their roving weep?

Sil. Ah! no——Had I the grisly wolf beheld,
Devour them quick (and yet they ne'er rebell'd,
But always at my call, obedient came,
Each bounding with delight to hear his name)
Such floods of tears, their loss I'd ne'er deplore,
Nor *Coridon*, altho' he were no more.

But such a mournful sight I've seen alas!
So sad, so wondrous sad, 'twill far surpass
All that my falt'ring tongue knows to relate,
The most terrifick blow of un auspicious fate.
Oh! Had I sunk into eternal rest,
Before the vision had disturb'd my breast!

Dor. Altho

Dor. Altho' thy words portentous seem, mine ear
Expands to take them, whilst it dreads to hear ;
Dear *Silvia*, let thy voice the whole confess,
I'll bear my part, to make thy load the less.

Sil. First let me ease a while my o'ercharg'd eyes,
For ev'ry accent will advance supplies.

— In yonder dark and melancholy shade,
Of baleful *Tew* and fatal *Cyprus* made,
URANIA sits — dissolv'd alas ! in tears,
And by her lies — *DOR.* Oh ! My prophetick fears.

Sil. Departed *CELADON*. Her faithful sheep
Stand gazing round, and mournful silence keep ;
The drooping choristers with *flaming wing*,
His *obsequies* in *dying accents* sing ;
The murm'ring brook, the *osiers* slowly laves,
Moves heav'ly on, and *checks* the following waves ;
A gen'ral hush goes round, shock'd at the blow,
URANIA's tender heart must undergo.

Dor. Oh ! Cease a while, such big swollen griefs arise,
Oh ! Cease, 'till they find passage through mine eyes.

— The thrilling sorrows of *URANIA's* heart,
Who can imagine and not feel a part ?

She whose unrival'd charms, the world engage,
The choice of heav'n, and darling of the age ;

As good as great, as merciful as wise ;

Foy of all hearts, delight of all our eyes ;

So soft her temper, so compassionate,

It stifles envy, as it cancels hate.

When *she* must suffer, and such sorrows feel,

What heart of adamant, what breast of steel,

What cruel tyrant, barb'rously inclin'd,

But must, relenting, grow both soft and kind,

And such a loss as *CELADON*, bemoan,

Whilst universal nature gives a groan ?

— For oh, their tender loves.

Sil. Prophan'd, when they're compar'd to turtle doves.

Not such soft tenderness the mother knows,

To see the product of her cruel throes ;

Not such the blushing virgin, when her heart

Takes first impression from th'unerring dart ;

Not such the *lover* when his *nymph* complies,
And he with the extatick pleasure dies.
But *faint essays*, these to our *royal pair*,
Whose *gen'rous souls*, far more capacious were,
And more *extensive passions* form'd to bear.
Bare *union* cou'd not their *bright loves* express,
More like to *angels flames*, when they *caress*,
And *mingling forms*, *seraphick joys* confess.

Dor. What one enjoy'd, the other did partake,
The joy *exalted* for the *other's* sake.
Crowns, thrones and triumphs, which amuse the
great,

Balanc'd with love, were *overpoiz'd* in weight;
A *spacious throne* each to the other was,
Which all the *thrones* on earth did far surpass.
When home, or foreign exigences prest,
Or cares of state fatigu'd *Urania's* breast,
Their trouble and concernment strait were gone,
And vanish'd in the *smiles* of CELADON.

Sil. When her *victorious arms* from *hostile fields*,
Brought all the *joys*, *triumphant conquest* yields,
Unmov'd she seem'd, till CELADON she found,
And his *lov'd temples*, with the *lawrels* crown'd.
Whilst he releas'd from all *morbifick pains*,
A *perfect health* enjoy'd through all his *veins*;
For her *bright salutif'rous* presence brought,
More *ease* than *Æsculapius-skill* e'er wrought.

Dor. In *mutual joys* their hours thus slid away,
Their *mutual joys* *increasing* ev'ry day,
Thus did they in continu'd raptures live,
And all the *bliss* which *heav'n* on *earth* cou'd give.

Sil. But now alas! They're ceas'd, for ever done,
For CELADON, oh dreadful sound! Is gone,
Gone to *eternal rest*, new *thrones* to gain,
And *never, never*, must return again.

Dor. In vain URANIA's *tears*, in vain her *cries*,
In vain her *mournful complaints* and *scalding sighs*,
In vain her *soft desires*, and all her *charms*,
They ne'er again must bring him to her *longing arms*.

Sil. Silent

Sil. *Silent she sits beneath the horrid gloom,
Nor thinks, nor hopes for any joys to come,
Whilst vast tumultuous griefs croud on her breast,
Fixt like the center, yet she finds no rest.
Now she revolves on all the bliss is past,
Then sighs to think, that she has seen the last :
That now their mutual flames no more must burn,
Nor cheerful hours of converse e'er again return ;
Opprest then with the load, she sinks to earth,
And then revives to give her woes new birth ;
Which by fresh acquisitions, greater grow,
Till all tenacious bounds the torrents overflow.*

*No mortal can express a grief like thine,
No mortal, who is not like thee, divine,
Inform'd with such a vast capacious soul,
In which so large a flood of grief may roul,
And yet too great e'en for thy self they grow,
Till all tenacious bounds the torrents overflow.*

*But see Dorinda, night with solemn pace,
Moves slowly on, and Phæbe's sickly face,
Bound up in clouds, ascends yon eastern skies,
Whilst cheerful day her mournful visage flies,
The priests of Pan, their ev'ning off'rings bring,
And to th' indulgent God their vespers sing.
For his protection of their sheep all day,
But ours neglected, all are gone astray.*

Dor. For ever let them wander, since no rest,
Must e'er re-enter my forsaken breast ;
O'ercharg'd with sorrows for URANIA's sake ;

Sil. So much my sad and troubled thoughts partake,
They sit upon my soul (griev'd at the sight)
Like heavy plummets of eternal night.

Dor. Let's part now, dearest *Silvia*, for our woe
Begins, alas ! ineffable to grow ;
And yet my boding soul (to add new pain)
Whispers, alas ! we ne'er shall meet again.

Sil. Something so ominous in mine appears,
As says 'twill soon be wafted hence in tears.
A long farewell, eternally adieu.

Dor. A long farewell, to love, and life and you.

Q. Whe-

Q. Whether or no children, that are born of unbelieving parents, and die in their infancy, have any sin to answer for, but original sin?

A. The purport of your question returns to this; namely, whether the children of unbelieving parents, who die in their infancy, shall suffer for their parents neglect or unbelief. In answer to which, we need no more than recite those words of truth and soberness; *the soul that sinneth, that shall dye.*

Q. Whether confirmation be sufficient to one that never was baptiz'd?

A. The ordinance you speak of, is therefore stil'd confirmation, because it confirms the previous sacrament of Baptism. But now we desire to know, whether that can be confirm'd, which has no being?

Q. Does the Devil know our thoughts?

A. To know our thoughts is represented in the Scriptures as the incommunicable prerogative of that omniscient God, who is a *searcher of the heart.* The Devil therefore can no otherwise dive into our thoughts, than as by the sagacity of his nature he can lay concurring circumstances together, and draw apposite conclusions from them.

Q. If the Divinity of our Saviour had no share in his sufferings, why would not any other man have made as sufficient an atonement for the sins of mankind, as himself?

A. The merits of the manhood (which alone was capable of suffering) receiv'd an inestimable value by the honour of so intimate an union with the God-head.

Q. About five years ago I was unfortunately married to a man (who unknown to me) had a wife then living; after I had lived with him near a year, 'twas discovered, and I immediately went from him, and he soon after left his wife again, and has not been heard of since: I desire to know whether I may lawfully marry again, I having had no child by him.

A. You are no more his wife, than if you were never married to him; and therefore as free to marry another, as when you were a maid.

Q. What nation, (after Noah's general deluge) first us'd a monarchical government?

A. Assyria.

Q. In what manner (if one whispers against the wall on one side in the cupulo of St. Paul's) the voice is retorted so very much louder to the other?

A. Sounds are communicated in arcuate lines, and therefore arcuate fabricks (such as the wall you speak of) are more agreeable to their extensive propagation.

Q. Whence proceeds that notion of the fortune of being born with a cawl, and why they attribute so many good qualities to it.

*A. This notion is altogether groundless, and first trump't up by fanciful old women; the cawl being nothing else but a portion of the membrane *Amnios*, which sometimes cleaves to the head, and is there discover'd at the time of birth.*

Q. Is a snake poisonous, or no?

A. Authors have confounded the snake and adder, under the denomination of viper, and run altogether upon the qualities of the adder, without making any difference between that and the snake, whence we conclude they esteem them equally poysonous: But if we may give credit to the general affirmation of those men, whose business it is to take these creatures, they are as harmless as worms; and it may be daily observed, with how much safety the snakes are daily handled.

Q. Why the specifick C. P. is never given in the fit?

A. Because the exhibition of it at that time is apt to fix the morbidick matter, stop the pores, and consequently encrease heat, occasion a violent conflict with the febrile ferment, and render the paroxysm more obstinate.

Q. Why is it colder in the winter, when the sun is nearer to us, than in the summer?

*A. That the sun beams not falling so perpendicular, but more obliquely, the reflected rays are more scattered, and come not so near to those of incidence, and consequently are weaker. That appears by the
excessive*

excessive heats that are felt between the tropicks, and the no less cold by the poles, and by our daily experience that the sun hath more force in its meridian than at its rising or setting.

Q. I am just in the prime of my age, my years not amounting to 30, and I have, I hope ever since I commenc'd man, according to my capacity done my duty towards God and man. I have a plentiful estate, with which I can live very well without the perplexities of business, yet being young and vigorous, and spur'd on by a martial genius, methinks I wou'd do something that way, that may transfer my name to posterity, and fix it beyond the bounds of oblivion: Now I desire your opinion, whether I may safely soldierize without offending the Almighty?

A. When the welfare of your country calls for assistance, we do not only think it lawful for you to soldierize, but also an highly commendable inclination, and the rather, because necessity drives you not upon it. Such generous spirits are the safest as well as noblest props of their country, since their honour is less liable to prevarication, than such whose necessity provokes their courage.

Q. A friend of mine cou'd not for six weeks drink any malt liquors, without making himself sick and very much out of order, and nothing but milk or spring-water would agree with him, till of late he is come to malt liquors again, and it agrees with him as formerly.

A. 'Tis possible that the stomach was then disordered with sharp cholerick humours, which malt liquors are subject to exasperate, and upon the use of milk and water the acidity of those humours were blunted, and the stomach reinstated in its pristine health.

Q. Among the mighty secrets of the main,
And all the treasures, that the seas contain,
Which matchless HEYRICK nobly does explain,
Yet one profound Arcanum does remain.
Whether within those wat'ry realms, among
The scaly crue. that swiftly glide along,

*The sweet refreshments of soft sleep are known,
In answering this, your reasons must be shown?*

A. Sleep is entail'd upon a mortal frame :
In *fish* as well as *flesh* here nature is the same.
No creature free, tho' ne'er so brisk and gay ;
For *somnus* claims an universal sway.
Why do we find the watry tribe awake ?
'Cause they with us of * parts refin'd partake.
But such refinements cannot long endure :
Well then does sleep a fresh supply secure.

Q. Tell me, Oh ! Tell me (ye most godlike swains)
How from my breast I may remove these pains,
That I may here obtain my full desire,
And not incur my father's dreadful ire ?
I'm courted by a squire deform'd and old,
He keeps his coach and has good store of gold ?
My friends, because he wealthy is, persuade
To wed him, but I'll rather die a maid.
For, ah ! His riches will not do, nor's art,
It is another that has gain'd my heart.
I durst not to my father make it known,
Because he's not so rich, he'll me disown.
What shall I do (bright sons of Phœbus) say,
To a distressed maid your skill display ?

A. With duty, your misguided fire address,
And all the secrets of your heart confess ;
A frank and open mind compassion moves,
But none the subtle and reserved loves ;
With sorrow move your case and flowing eyes,
Pierce his paternal heart with mournful sighs ;
Urge all the miseries and rigid fate,
Which on unequal and forc'd matches wait ;
What disproportion *winter* holds with *spring*,
What disagreements *opposites* must bring ;
The black effects of *jealousy*, whose rage
Destroys all peace, when *youth* is join'd to *age* ;
Acquaint him then, what undeserved shame
Your innocence may fully and defame.

* *Animal Spirits.*

If these move not, advance a little higher,
Shew how he deviates from th'indulgent fire;
That if to misery he will confine
Your future days, and all his love resign;
He cancels then the obligation due,
Upon th' account of his begetting you;
Since more electable 'tis not to be,
Than have an essence in perpetual misery.

If all your arguments at last shou'd fail,
Upon his cruel temper to prevail,
You safely may refuse, for heav'n does give
No pow'r to parents, but a negative.

Next, as to him, on whom your passion's bent,
You can't comply with, without his consent;
Your duty then perform'd, your actions fair,
The issue wait, and cast on heav'n your care,
You'll meet your wish at last, or sufferance to bear.

*Q. Since in those realms of ever boundless height,
The prince and peasant have an equal share,*

*Tho' matchless joys, and tho' immense delight,
In unexhausted streams are flowing there;*

*Since to attain those joys a well spent life,
Is all the care, that heav'n of each requires;*

*Since there in bliss their souls secure from strife,
With equal flame shall burn, and with the same desires;*

*Why then on earth does heav'n's omniscient God,
His distributions so unequal give?*

*And why must one taste the afflicting rod?
Why in reverse to that the other live?*

*A. We shou'd with transport hug th' afflicting rod;
The very hand that strikes us we shou'd kiss;
Since this the way to please a gracious God,
The way to court unfathomable bliss.*

*When prosperous Job in soothing plenty flow'd,
And might enjoy, whate'er his cravings sought,
The spiteful king of hell with envy glow'd,
And sily said, Job does not serve for nought.*

Commission'd from above the *tempter* came,
And like the *tyrant* ravag'd all his store;

He suffer'd in his one *untainted* name ;
And ah ! His darling children were no more.

Then 'twas, that he display'd the *God-like saint*,
Display'd a soul *above* infernal spite ;

He shew'd his virtue to be more than *paint*,
And rais'd his glory to yon *boundless height*.

'Tis *false* that those, whom heav'n shall deign to grace
With *endless* honours, *everlasting* fame,

Shall share *alike* in their *unequal* race,
And *lesser lights* an *equal* splendor claim.

No, no ; the *brightest* saint may sure expect
The *brightest* lustre, as the *chiefest* guest ;

O ! May we all on this *decree* reflect,
He shall be *greatest*, who shall live the *best*.

To her Sacred Majesty on Occasion of His Royal Highness
the Prince's Death.

HAD not religion been your *tend'rest* care ;
(*Celestial minds* for dire events prepare,)
Had not your *Saviour* been your *dearer spouse*,
Been such a *bridegroom*, as you *ne'er can lose* ;
Had not a soul to heaven's decrees *resign'd*,
Forbad you to complain, *that heaven's unkind* ;
Had you not learnt to bear the *stinging rod*,
To bear *all losses*, but to lose your *God* ;
The *fatal blow* your burthen'd thoughts had *tir'd*,
And with your *other self* you had *expir'd*.
'Tis true, we cannot blame a *just concern*,
Since he has left you, *never to return* ;
He, you so *dearly lov'd*, thro' circling years :
Sure *such a consort* may command your tears.
Tears are a tribute you to nature owe ;
Are nature's tribute, so they *gently flow* :
But if she claim a more than *dismal scene*,
And play the *tyrant* o'er so *mild a queen* ;

If *flooding sorrows* shou'd invade your breast,
 And *poynant grief* your *bleeding heart* molest ;
 Yet *meditation* can *asswage* the pain,
 While rushing storms attack the fort *in vain*.
 Your *ravish'd soul* from earth can take its *flight*,
 And mount the regions of *eternal light*.
 There you can view your *separated dove* ;
 Enjoy his *converse* with the *blest above*.
 So *saints* with *seraphims* communion hold,
 And *mortal men* the *heav'nly choirs* enfold.
 So *distant churches* (hence an union grows)
 The *one*, the *universal church* compose.
 What tho' his *perishing enjoyments cease* ?
 Th' eternal spheres *salute* his *blest release*.
 No *Asthma's* there *restrain* the *panting breath* ;
 (An *exile sickness*, where *there is no death*.)
 No *Lethargies* the *disencumber'd soul*
 With *flight-confining manacles* controul.
 No *bloating dropsies* ever there intrude,
 (What *evil durst approach unmingled good* ?)
 No *strange convulsions* can their nerves *distort*,
 Who to those *calm*, those *peaceful realms* resort.
 There the *balsamick God* of *health* resides ;
 And there the *fount* of *pleasure* smoothly glides.
 There *he*, who struggling for a bright *renown*,
 Prefer'd his brother's safety to a crown,
 Enjoys a crown, his brother ne'er possess'd,
 Till waisted over to *eternal rest*.
 There valiant *George* his rescu'd * *Christian views*,
 And *there* his sweet *endearments* he renews ;
 There happy *Denmark* with his *Glo'ster* meets :
 Lo ! How the *raptur'd son* the *welcome father* greets !
 Lo ! With what *eager transports* they embrace !
 The *joy* and *wonder* of the *heav'nly race*.
 What ? *Grieve*, that those you love to *heav'n* repair,
 When O ! You *wish*, that *you your self* were there ?

* *Christian V.* King of *Denmark*, and elder Brother to the Prince.

But pardon, Madam, our *ungen'rous* love,
 If *here* your subjects envy those above:
 If we the sovereign of the world *implore*;
 That Sovereign you so *constantly* adore:
 If we *intreat* that he would *late* bestow
 The swelling joys, your *son* and *consort* know.

Q. Why are the four Evangelists represented with each their particular symbol; as St. Matthew with an Angel, St. Mark with a lion, St. Luke with an ox, and St. John with an eagle?

A. The hieroglyphicks first specified are drawn from the several beginnings of their Gospels.

An Angel is allotted to St. *Matthew*, because in his first chapter he informs us, that an Angel appear'd to *Joseph*, to a thoughtful, a melancholy *Joseph*; and who so proper as a *pure*, as a *spotless* Angel to acquaint the disconsolate *husband*, that his suspected wife was a *pure*, was a *spotless* virgin?

St. *Mark* is represented with a lion, because at the commencement of his accounts he relates our Saviour's temptation by the devil; the devil, that grand enemy of souls, who is a *roaring lion*, seeking whom he may devour.

St. *Luke* is decypher'd with an ox, because as he gives us the most particular relation of our Saviour's birth, so he lets us know, that he was brought forth in a *stable*, born among *oxen*. And this symbolically displays the *intention* of his birth: it symbolically shews us, that he came into the world to turn *beasts* into *men*, to change *sinners* into *saints*: that we may say of him in allusion to what was said of *Augustus* (the second Roman Emperor) he found us *brutal*, he left us *angelical*.

St. *John* is represented with an eagle, from the *lofty*, the *uncommon* strains so deservedly admir'd at the entrance of his Gospel; for he made an unusual flight in his mysterious doctrine, his sublime discovery of the *eternal* Word: like the *soaring eagle* he took a nearer view of the *Sun of righteousness*. Hence it is, that *Theodore* styles his Gospel a *theology inscrutable*

table to human understandings. Hence it is, that he is favour'd with a name above the *chiefest Apostles*, and in a peculiar manner is entitled the *Divine*. Hence it is, that the most learned philosophers of the heathen world both admir'd and quoted him. And as *Amedias* (the Platonist) esteem'd the first sentence of his Gospel as not inferior to the most exalted notions of his master *Plato*, so another Platonist said of that celebrated passage, *it ought to be written in golden letters, and fixt to the front of all churches.*

These pertinent symbols may appositely teach us to live as *Angels*, to do God's will *on earth*, as it is done *in heaven*; to bid adieu to our *brutal* lusts; to shew that we are *men*; to secure our selves from the wiles of the *devil*, not to be ignorant of his *devices*; to submit to St. *John's* doctrine, and in our *elevated* thoughts to contemplate the very place from whence he fetch'd it, and thus (to apply the Psalmist) *our wings will be like eagles wings, and our feathers will be those of gold.*

Q. In Matthew, Mark and Luke 'tis said, that when our Saviour went to be crucified, they compell'd one Symon a Cyrenean to bear his cross for him; and in John 'tis said he bore it himself. How do you reconcile that text?

Also, whether 'twas a customary thing for malefactors to bear their own gibbets?

A. The passage in St. *John* is a figure (call'd *synecdoche*) which uses a part for the whole. Christ therefore carried his own cross part of the way; but being too weak to carry it any further, they substituted another in his room. And well might he be unequal to the burden, since he had been so lately in an agony in the garden, had sweated drops of blood (and common sweat enfeebles the wasted body) had trod the wine-press of his father's fury.

Q. Pray oblige me with a definition of charity.

A. Charity in its most extensive sense, as inclusive of the various branches referable thereunto, is a ready compliance with the second of the two compre-

hensive precepts, on which hang all the law and the Prophets, *Love your neighbour as your selves.*

Q. What is the meaning of those words xi. chap. of Hebrews, 39 and 40 verses. And those all having obtain'd a good report thro' faith receiv'd not the promises, God having provided some better thing for us, that they without us should not be perfect?

A. The passage shews, that martyrs themselves shall not receive their consummate blifs (perhaps with respect to their very souls, but to be sure with regard to their yet mouldring bodies) till the general resurrection, the final retribution, when *every man shall receive according to his works.*

Q. When is this proverb applicable, Tenderton steeple is the cause of Goodwin sands?

A. Tho' the question may seem a little *comical* to those who have not heard the proverb, yet we shall go near to make a *tragi-comedy* of the answer. It is applicable, when we would advise a person to forbear injustice and oppression of his neighbours, and for this opinion we'll produce you our authority.

Earl *Goodwin* in the reign of *William Rufus* was a great abuser of the privileges he enjoy'd by the unbounded favour of that Prince, and growing *odious* to the people of those parts wherein he liv'd, by his continued violences, those who suffer'd by his power us'd to pray for a deliverance from it; and in short, the Earl himself was choak'd at the King's table, by a bone at dinner, and his whole estate was shortly after overflow'd by a surprizing inundation of the sea, and from that time became a *quicksand* (now the *GOODWIN* from his name). This unexpected accident the inhabitants of *TENDERTON*, a neighbouring town, attributed to the repeated prayers they had sent up to *heaven* on his account, and look'd upon it as a judgment on his wickedness.

Or for variety, it may be thus apply'd.

It is used when an absurd and ridiculous reason is given of any thing in question: an account of the original

iginal whereof may be found in one of Bishop Latimer's sermons to the following purpose.

Mr. Moore was sent with commission into *Kent*, to find out, if possible, what was the cause of *Goodwin* sands, and the shelves which stopp'd up *Sandwich* haven; and being there arriv'd, summons all the country before him, but especially such as were thought to be men of experience, and such as were most likely to give some account of this affair relating to *Sandwich* haven. Amongst the rest came in an old grey-hair'd man, supposed little less than a hundred years old. When Mr. Moore saw this man, he thought him the most promising of any in the company to satisfy him; so calling to him immediately, asks of him, as being the oldest man there assembled, the cause of those sands or shelves about the haven. 'Tis true, says the old man, my age is near 100 years, and far exceeds any other's in company; and as I am an old man, I think that *Tenderton* steeple is the cause of *Goodwin* sands, for I can remember the building of *Tenderton* steeple, and I remember when there was no steeple at all there; and before *Tenderton* steeple was built there was no talk of sands stopping the haven; and therefore *Tenderton* steeple was the cause of the destruction of *Sandwich* haven.

Q. What is the difference between salt-peter, and peter-salt?

A. They differ only in their degrees of purification: The salt-peter consists of volatile parts, and shoots out into long crystals, which are the pure nitre: the peter-salt is that which is crystalliz'd last, is fix'd as sea-salt, appears not much unlike it, and very little exceeds it.

Q. Why have distracted persons commonly a good memory?

A. The memories of distracted or mad persons cannot be properly said to be good, tho' they seem to suffer less than the rest of the functions, which as we conceive, is chiefly owing to the vigorous activity or emanations of the animal spirits attending such persons.

Q. I have observ'd in pictures by the life, that I could discern a fresh sanguine complexion at a greater distance than a pale wan complexion, notwithstanding that hath more of white in it than the other, which methinks should render the figure by consequence more obvious.

A. It is not the whiteness that renders the object more discernable, but the correspondency it hath with light: the sanguine and well colour'd complexions have a greater lustre and sharper shining on the balls of their cheeks, tops of their noses, foreheads, &c. than the pale and wan complexion, where the light finding no correspondency, is dilated with a more remiss briskness.

Q. I have also observ'd that the bodies of men in pictures strike the eye with a greater force than those of children, notwithstanding the last seem a continued body of light colours.

A. Because the superficies of the bodies of children make no other impression on the mind of the beholder, than a certain diluting of a fat and simple matter, without sharpness and with very little shadow; whereas in men the bodies are more compacted and settled, and thence the lights are more sharp and full of force, and by the deepness of the shadows brought more strongly to the sight.

Q. You'll oblige me with the translation of the following distich,

Lingua potentior armis.

*Juno tonat lingua, sed fulmine Jupiter instat;
Concutit ille POLUM, sed quatit illa JOVEM.*

A. The distich owes its original to the late famous Mr. Dryden, at a Westminster election.

The tongue is more powerful than arms.

*Thunder is Jove's, the tongue is Juno's rod,
He shakes the distant POLES, she shakes the GOD.*

Q. Ye youthful Druids, Britain's learned clan,
Whose nervous eloquence illuminates
With rays prolifick our expanding souls;
Do not disdain the tributary thanks
Of one who is unable to respond

Your

*Your meritorious praise; his tender muse
 With pinions weak, dreads an Icarian fate:
 But as you did unmerited approve
 His rhymes incondite, and unpolish'd lays;
 Dissuading to avoid the noble toil
 Of war destructive, where the brave and bold
 Glory pursue, and never fading lawrel:
 Let your harmonious numbers guide and aid
 His unfledg'd muse, that she thro' traëts sublime
 May soar, and blazon o'er the spacious orb,
 The matchless annals, and surprizing reign
 Of Europe's guardian ANNE, and spread the same
 Which her Britannick heroes justly claim.*

*A. Presuming bard! (and yet 'tis brave and great
 Thus to presume, when in the tract of glory)
 Thou'st chose a subject of such wondrous size,
 Homer himself had sunk beneath the weight:
 Cou'd thy capacious soul adapt just thoughts,
 What language could afford thee utterance?*

*Yet since thy nervous lines so pregnant seem
 Of promises, thy self thou wilt transmit
 (By singing ANNA's reign) to future times,
 As yet lock'd up within the womb of fate;
 Accept this caution in thy daring flight,
 By negatives alone her worth define,
 Since no just epithets will reach her praise,
 Revolve on all the great and glorious deeds
 Of former heroes and bright heroines,
 And when thy images thou'st rais'd so high,
 No stile of language our addition give,
 And thou'rt unable further to explore,
 Shew ANNA is not this, but something more.*

*Q. Apollo most modest,
 Your humour's the oddest
 That ever appear'd in print;
 There's a great deal of wit,
 But the devil a bit
 Of the luscious can I find in't:
 By these luke-warm ways
 You never will please*

Girls full of juice as a grape;
 Tho' we sometimes do frown
 On the impudent clown,
 Still we love, on our fancies, a rape.
 Let then ev'ry turn,
 Not glitter, but burn,
 Let the lightning of Ovid be shown;
 Your poetical strains,
 When they've heat in their veins,
 Will shew you've got some in your own.
 A. We aim not to hit
 Your notion of wit,
 Who but in the *luscious* delight,
 Which fulsomely cloy,
 And only destroys
 An appetite rais'd to the *bright*.
 If *fancy* but shines
 In our *glittering* lines,
 And graces with *delicate turns*,
 We shall not aspire
 To set all on fire,
 Since it leaves but a *scar* when it *burns*.

*An essay on the character of his ROYAL HIGHNESS the
 late PRINCE of DENMARK.*

Vain is complaint where can be no relief;
 Yet publick losses call for publick grief.
 'Tis false, that *mourners* should in silence weep,
 Like streams, which still, when smoothest, run most
 deep.
 Sorrow speaks *passion*, and where *passion* reigns,
 Nature scorns *decency*, and breaks her chains.
 Like a tempestuous storm *true grief* appears;
 That's but a *breeze* that is allay'd by tears.
 Since then 'tis *duty* that excites our *quill*,
Duty made stronger by confederate *will*,
 Tune, GREAT APOLLO, tune our favour'd lays,
 And crown the mournful *cypress* with the *bays*.
 Tell us, oh tell us, *grief directing muse*,
 What part of this sad subject shall we chuse:

Shall

Shall we, where *widow'd Majesty* is seen
 Weep *tears of love* with an *afflicted QUEEN*?
 Shall we croud *sighs on sighs*? and swell a score
 Of helpless sorrows, overcharg'd before?
 Ah no; such efforts cannot yield relief;
 We want *her soul* to equalize *her grief*.

No, rather let us strive to snatch from *fame*
 The scatter'd *trophies* of great DENMARK's name,
 Hand down the glories of a *Prince* so blest,
 And tell the *age to come*, what *this* possessest.
 Rest then *departed soul* of ANNA's care,
 Peace of her *breast*, and *subject* of her *prayer*;
 To HEAVEN's *bright mansions* wing thy tow'ring flight,
 Change *mortal darkness* for *immortal light*.

Melodious SERAPHS shall thy praise repeat,
 And tuneful CHERUBS sing thee to thy seat,
 Whilst led by love, which often guides amiss,
 To mourn thy absence, we forget thy *bliss*.

Oh! for a verse to paint the *spurs* I feel,
 Or a *capacity* to suit my zeal!
 Then would I read him in his ANNA's eyes,
 Or paint him as he in her *bosom* lies,
 For sure, so soft a place as *that* must be,
 Retains th' *IDEA* long of one so lov'd as he.

An *unaffected freedom* grac'd his soul,
 He *scorn'd ambition*, yet *disdain'd controul*:
 No wav'ring wishes *wantoniz'd* his life,
 A *faithful husband* to a *faithful wife*.
 His *steddy mind* no scenes of *fate* cou'd move
 As constant to *religion* as to *love*.

Preferring *ease* he durst encounter *pain*,
 Willing to *serve*, tho' qualify'd to *reign*;
 A foe to FACTION in a high degree,
 Yet none a greater friend to LIBERTY.
 By *pride* untainted, yet in converse *nice*,
 Pleas'd to hear *counsel*, fit to give advice:
Slow to resent, yet *scorn'd* to bear too far,
 Of *peace* a lover, yet *unshock'd* by war:
 He weigh'd the *cause of discord*, not the *prize*,
 Was brave without reward, without *vainglory* wife.

Q. Which

Q. Which is the greater sin, hypocrisy or profaneness?

A. We beg leave to draw the pictures of both the hypocrite and profane, and leave it to the querist to judge of either the resembling or disagreeing features.

The profane expresses it in words, *tush, can God see?* the hypocrite says it in his heart. The profane is the fool, that *openly makes a mock at sin*, the hypocrite is scarcely less a fool while he does it *secretly*. The profane *cries out*, I am he that ought to speak; the hypocrite *whispers* to himself, I am he *that ought to think*. The profane despises that hope which is an anchor of the soul: the hypocrite, if he has any hope at all, it is a fruitless one, *for the hypocrite's hope shall perish*.

The hypocrite shews something of native modesty (for *Adam*, or which is all one, man in the Hebrew original, imports that we derive our pedigree from the *ruby*, the *blushing* earth) the profane is so averse to modesty, that *he glories in his shame*; and yet strange, unaccountable the modesty of the daring hypocrite, who boldly ventures to wear the mask, to make pretence to what he is an utter stranger to, and put on the *form of godliness*, tho' he disregards the power thereof.

The profane despises all religion; the hypocrite thinks it worth the *counterfeit*. The profane *undervalues* the esteem of his fellow-creatures; the hypocrite *overvalues* it; the profane makes proselytes to profaneness; the hypocrite would not be wanting to make proselytes to hypocrisy, were it possible for him by such a method to carry on his unwarrantable designs, and withal to retain the hypocrite. The profane sets a scandalous example; the hypocrite, when detected, sets a worse; for his example has a more fatal influence, of whom better was expected. The profane makes no votaries to religion; the hypocrite *many*: but then we must observe, that so lovely an effect of so foul a cause is altogether accidental to the hypocrite's *intention*; for should he design the consequence, he would be no longer a hypocrite.

Upon

Upon the whole, we are apt to think that we may be allow'd to say to the profane, *the Lord of this audaciously wicked servant shall come at a day, when he looketh not for him; and at an hour that he is not aware of; and shall cut him asunder, and appoint him a portion with the HYPOCRITES. There shall be weeping and gnashing of teeth.*

Q. How may I frame a notion of God's existence from eternity; for the more I think of the divine Being, the more I involve myself in a seeming labyrinth of impossibilities? I believe it has been the cause of many Atheists, they not being able to conceive a being from eternity.

A. Can we think it possible, that a being, who was but of yesterday, should comprehend eternity! Eternity, which must transcend the capacity of any other intellect but his, who is the eternal one! But tho' we cannot comprehend the manner of God's existence from eternity, yet that he actually so existed, we can readily conceive. That something did from eternity exist, we must necessarily allow; for if nothing did so exist, there must have been once a time when there was not so much as a single being. And then it may be confidently ask'd, how any thing could begin to be, since nothing cannot possibly be the cause of something. Unhappy Atheists! that deny the eternity of the great Creator, and yet by so unfortunate a denial must unavoidably recur to the eternity of the creature.

Q. What preparation to the Sacrament is necessary for one whose necessary employment demands a more than ordinary portion of his time?

A. A good life, and unblameable conversation is the best preparative to the blessed Sacrament. He therefore that is not unmindful of this one thing necessary, will, tho' for want of leisure call'd immediately from his business to that heavenly banquet, be allow'd by the bridegroom that bids him to the feast to have a wedding-garment. If then the time you have to spare from your necessary employment, and not unnecessary recreation (tho' the latter must make no encroachments)
you

you diligently spend in the important duty of repentance (for *what man liveth, and sinneth not?*) and exercise your meditations on a dying Saviour, a crucified Redeemer, you may draw near to that sacred ordinance with love as well as fear, and take the holy Sacrament to your comfort.

Q. I have lately contracted matrimony with a young virgin, in token of which we have by consent broke money; is it possible for any to part us?

A. Your parents have the power of forbidding the banns, if ye are not as yet remov'd from your dependance on them: for sure it was not in your power by any thing less than actual matrimony to supersede the authority of your parents. And for your comfort it is observable, that under the Levitical institution, if a virgin made a vow even to God himself, without the knowledge of their parents, it was their prerogative to revoke the deed: and if the authority of parents can cancel the solemnity of a vow, much more may it disannul a less considerable engagement.

Q. Two ships upon the equator, their distance asunder I don't directly know, but I know thus much, that when it was 9 of the clock with the eastermost, it was 30 minutes past 9 with the westermost. They both sail due North till in the latitude of 18 d. 28 m. north latitude. I demand their distance asunder on the equinoctial, and their distance asunder in the latitude of 18 d. 28 m?

A. Their distance upon the equinoctial is 7 d. 30 m. and consequently the same in their northern latitude, if you number by degrees. But the diminution of each degree in the latitude of 18 d. 28 m. is in the proportion of 57 (bating the deficiency of a fraction) to 60. But the fraction multiplied by the foremention'd 7 d. 30 m. (their distance on the equinoctial) occasions a subtraction of something more than divided of a degree.

Q. Whence proceeds that shrill chant of the grasshoppers, from the wings, or the mouth?

A. Tho' it is observable that the wings of those creatures move upon the utterance of that shrill noise, yet are we of opinion, that it is framed by the lungs, and

and directed out at the mouth, and it hath been particularly observed by some that have been in hotter countries, as *Spain*, where the grasshoppers are much bigger than they are here, that they open their mouths every time that chant is uttered.

*Q. Pray Gentlemen, why so much passion
Upon so trivial an occasion?*

*I call'd forsooth the Muses whores,
With truth to you, and millions more.*

Don't you enjoy 'em when you please?

And faith they've very little ease.

You make 'em answer all dull rhimes,

And ring for pence their hackney chimes.

You make 'em dance to ev'ry measure,

To raise at once your fame and treasure.

Methinks such mercenary doings

Shou'd make 'em deaf to all your woings.

Yet thus, for 'bove two thousand years

They've been in common with your peers.

Old Homer proves m'assertion true,

Who sold his ballads well as you.

Virgil and Horace like bold lovers,

Did all their hidden charms discover;

Yet made the amorous Ladies prove

Tools to ambition, bawds to love.

Yet for these Madam muses sake,

You're pleas'd to call your friend a rake;

One, who ne'er offer'd you abuses,

He said indeed, y' enjoy'd the Muses.

(Which surely is a commendation)

And ask'd your help on that occasion.

But know the mighty men of wit,

I'll seize a muse when I think fit.

Without your aid, and in her arms

I'll boldly rifle all her charms,

And make her gratify my wish

In tuneful strains and warbling blifs,

And yet the fatal precipice will shun,

Of turning poet, and so being undone.

Your rejoinder is expected by the injur'd Strephon.

A. Stre-

A. Strephon at last has found a muse,
 But pick't up doubtless at the *stews*,
 For when he wanted rhyme for itching,
 He told us they were gone a *bitching*.
 Her inspirations shew the punk
 Was very dull or very drunk,
 Or she'd not so profanely told
 Th'enjoyment of the bards of old,
 Which all, who've any sense or art,
 Know 'twas with th'*intellectual part*;
 And not that fulsome bestial, which
 (Your muse inspires) of *dog* and *bitch*.
 When *Homer, Virgil, Horace*, you
 Avouch a mercenary crew,
 Course ballad-singers, who for pence
 Would lavish all their wit and sense;
 Those *glorious lights*, whom all the wise,
 The great, and all the learned prize;
 Whose names shall last, when yours is tost
 'Mongst rubbish, and for ever lost;
 When such reproaches you bestow,
 A wond'rous *taste of wit* you show.
 Since for your turn a muse you've found
 In bodies you in judgment sound,
 To trifle all her charms, tho' coarse,
 She's frank, and will need little force;
 The poet's fate you'll surely shun
 For never mortal was undone
 By trade, before he had begun.

A pindarick Ode on the death of his royal Highness
 GEORGE, late Prince of DENMARK.

I.

Speak, mournful muse, in proper accents tell
 The woes that *Britain* last befell.
 Let the whole band of *Helicon*
 Justly their pious weeds put on,
 And urge the dreadful theme;
 Let no *Pierian* fountain more
 Yield her insipid customary store,
 But let each *briny* stream

Afford

Afford *disconsolate* relief,
And let *Parnassus* tops be tumify'd with grief.

2.

For lo! by dire decree of fate,
The *wise*, the *good*, the *great*,
Th' *illustrious Denmark* has resign'd his breath:
(A debt from Prince and peasant too
A providential nature due)
And falls a prey to stern inexorable death.
Lo! sacred Majesty in tears
O'erwhelm'd with mighty sorrows, mighty cares.
Behold the silent court, the warlike field
The melancholy scene display,
Their tributary mourning yield,
And signalize the dismal inauspicious day.

3.

A Prince adorn'd with every grace,
Where ev'ry virtue did unite,
Where spotless *honour* claim'd a place,
And *justice* did concenter'd sit.
A Prince from all impetuous passions free,
That still preferr'd religion to renown,
The nation's tutelary *genius* he,
And *glory* of the crown.

4.

This late disaster to reflection brings
The various turns of human things,
When long success did on our actions smile,
And nought but trophies had approach'd our isle:
Whilst *Britain* feasted on his glad alarms,
Sprung from victorious ANNA's arms,
The *palms* at *Ramelies* and *Hochstet* won,
The glorious toils of *Lisle* and *Port Mahone*:
Amidst those extacies, alas! we see
Our sad, our inexpressible *catastrophe*:
That so our bliss is now no more,
Whilst *sighs* possess those hearts where *raptures* dwelt
before.

5.

So when refulgent *sol* with eastern light
 The spacious globe benignly gilds,
 With amiable beams salutes the fields,
 And renders our *horizon* bright:
 Each growing plant and blooming flow'r,
 Joys in the kind propitious pow'r.
 But when ungen'rous storms appear,
 And gravidated clouds deform the *atmosphere*.
 The suff'ring vegetable's drooping seen,
 And pines to loose her verdant green.

6.

Could we like *Niobe* our loss bemoan,
 And *metamorphiz'd* be turn'd to stone,
 We'd then from henceforth stand and be
 Eternal monuments to thee.

But why, rash muse, this inadvertent thought?
 Can ought *his* memory deface?
 Do all *his* merits serve for nought?

Or can the length of mouldring time *his* worth
 erase?

As soon may rivers cease to run,
 As soon may fire eclipse the sun,
 As glorious *GEORGE's* name
 Be cancell'd in the book of *fame*.

Cœlestial soul, farewell, enjoy that seat
 By *Seraphims* prepar'd for thee;
 Where of an *happinefs compleat*

Thou wilt an everlasting sharer be.
 There no contentious broils of state,
 No popular debate;

No interfering sublunary pow'r's
 Shall discompose *thy* blisful hours,
 But with an endless *tide* of peace and rest,
 Amongst the Saints shalt thou be blest.

Q. *I desire your opinion on the words of our Saviour on the vii. chap. of St. Matthew's Gospel, the 13th and 14th verses: Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because*

cause strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it?

A. As our Saviour elsewhere compares the kingdom of the Messiah here, and the kingdom of glory hereafter, to a nuptial feast, to a marriage entertainment, so the metaphor of a *strait gate* may seem to bear a natural allusion to the customary usage at wedding suppers; for it was usual in those ancient times to streighten the gate that led to the solemnity, by opening the wicket only, that the guests invited to the banquet might not crowd disorderly.

And as the *strait gate* signifies the way to eternal happiness, so the Gentile Philosophers represented the paths of virtue under the like expression. *Cebes* (who was a *Theban* Philosopher, and *Socrates* his scholar) tells us in his *Pinax*, that the ascent to virtue is exceeding strait. And hence we may learn the modesty of the humble Jesus, in that, tho' he was the divine λόγος, the eternal *Word*, yet he no ways affected *singular* expressions, but was willing so far to condescend to mens capacities, as to use their customary if pertinent modes of speech.

But to the question that may be started to the explanation of the passage, in what sense the gate that leadeth unto life is *strait*, we answer, that the expression is very proper upon a twofold account; either as taken in a respective, or in an absolute intendment.

The gate is *strait* in a respective sense, because men are so perverse as to make it so, because so few are willing to go in thereat; for the *many* choose the *way* that leadeth to destruction; a *way* appositely term'd *broad*, with regard to the crowding travellers, to the multitude of sinners. The foremention'd *Cebes* says of the *narrow way*, that very few there are that walk therein. And small indeed was the number of the virtuous in the time of the poignant satyrist (if we make no poetical allowance) who compar'd the sum total of the upright to the seven gates of *Thebes*, to the seven months of *Nile*.

The gate is therefore *strait* in an absolute sense, be-
cause

cause a religious life is a very nice, a very difficult undertaking. The way of virtue, says the same *Cebes*, is rocky and uneven.

But then it may be ask'd, how this comports with those Scripture-passages that represent the paths of religion under the endearing notion of peace and pleasantness.

In answer to the objection we think it proper to observe, that the straitness of the gate (as taken in the latter sense) has a more peculiar regard to the commencement of a virtuous life, to our first entrance on a holy conversation. It is difficult (no doubt) for the *natural man* to thwart the prevailing bias of his nature, to swim against the rapid stream, to struggle with his reluctant passions, and turn the current of his violent affections. It is difficult (no doubt) to *put off the old man*, to *wrestle with flesh and blood*, to bring the *body under*, to subdue the tyranny of the will, and captivate the rebellious thoughts to the obedience of *Christ*. But when once we have made a thorow conquest, when once we have led captivity captive, then what was before exceeding difficult, will become easy to us; then we shall behold religion in another view; then virtue will disclose her unrival'd charms, and we shall be enamour'd with her surprizing bounty. Then *every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made strait, and the rough ways shall be made smooth*. Then we shall willingly, we shall chearfully submit to that pious sentence; *Great peace have they that love thy law, and they shall not be offended at it*.

The End of the SECOND VOLUME.

